Library of

ST. JOHN'S SEMINARY

BRIGHTON, MASSACHUSETTS

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.

THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

FEBRUARY, 1845.

A CHAPTER ON MOBS—ANCIENT AND MODERN.

Why have the nations raged, and the people devised vain things? . . . . . He that dwelleth in heaven shall laugh at them; and the Lord shall deride them.—*Psalm* ii, 1, 4.

Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake; rejoice and be exceeding glad, because your reward is very great in heaven.—*Matt.* v, 11, 12.

CONTEMPLATING the appalling scenes presented by the late Philadelphia riots, the Christian philosopher is filled with amazement, and is inclined to drop a tear over the sad perverseness of human nature, when its passions are lashed into fury by maddening appeals, and are unchecked by reason and religion. But, however much he may be afflicted at the spectacle, he will not despair. The sacred cause of truth and justice, though trampled under foot, and crushed for a time, will and must ultimately triumph over reckless falsehood and atrocious oppression. The cause of truth, like that of liberty,

"Though baffled oft, is ever won."

The base arts of the slanderer and persecutor sooner or later recoil with fatal effect on their own heads; and the indignation which they have temporarily excited against the innocent and the virtuous, ultimately falls, with a hundred-fold force, on themselves. Truth, obscured and hidden for a time by the dark intervening clouds of prejudice and misrepresentation, always breaks forth again with renewed lustre and brilliancy; even as the sun breaks forth from the clouds which have for a time concealed his beams. Persecution can no more blot out the truth than clouds can blot out the sun from the heavens.

It has ever been so. The annals of history proclaim the fact, in language not to be misunderstood, that falsehood and brute violence never have yet destroyed a good, nor firmly established a bad cause. Thanks to the wise and benevolent Author of our nature, there is inherent in its constitution a reactive energy, which powerfully stimulates it, when led astray by passion and misrepresentation, to return once more to the right path. And though falsehood, in its fierce and unprincipled grappling with truth, may, even for a long time, seem to retain the mastery, yet truth will, and must, in the nature of things, ultimately regain the ascendancy. Philosophy, religion, and history combine to sustain this position.

The wisest of men has said: "There is nothing new under the sun." Human nature has always been the same in every age; the same in its passions, in its prejudices, in its capabilities, both for good and for evil. If we search the annals of history we will find that recent occurrences, which at first struck us as new and startling, are really neither new nor

startling. Similar events have occurred hundreds of times before, and often, too, under circumstances of much deeper atrocity. The Philadelphia riots were bad enough, but they might have been much worse, of much longer continuance, and much more extensive in their ravages. There are hundreds of instances in the history of the past, in which the efforts of slander and of brute force to crush the truth, have been marked by much greater fierceness and by much more appalling and wide spread ruin. If the Catholic take a retrospective glance at the history of his church, and mark the numerous parallelisms to the Philadelphia riots which that history unfolds, he will not despair of the future, but, on the contrary, his bosom will be filled with hope. His church has in past ages triumphed, again and again, over much more formidable opposition; she has come out unscathed from much more fiery ordeals. She has triumphed over flood and conflagration, over devastation and ruin, over time and revolution, over barbarian incursion and the desperate efforts made for two hundred and fifty years by the all-powerful iron empire of Rome to crush her; and is it likely that the puny efforts of a few paltry bigots, and the burning of a few of her churches in one of our cities, will *now* put her down? No, no. "He who dwelleth in heaven shall laugh at them; and the Lord shall deride them." He whose word can not pass away, though heaven and earth may pass away, hath built this church on a rock, and hath pledged his eternal veracity that "the gates of hell shall *not* prevail against it."

To enable our readers the more easily to take this rapid retrospective glance at the past, is the object of this brief "chapter on mobs." One lesson we will glean, if no other, from this historical retrospect—that we need never despond nor yield even slightly to discouragement under persecution, no matter how galling it may be; no matter how seemingly hopeless, humanly speaking, may be the prospect of escape or redress. Still darker clouds often hung over the pathway of our Catholic ancestors, even at no distant day, and yet they despaired not, and yet those clouds have passed away. What has been will be again. Persecution has ever been the heritage of truth; it was the lot of Him, the pure and spotless Lamb of God, who was himself "the way, and the *truth*, and the life." And *he* foretold that it should be the lot of his disciples; *he* led us to expect it as a thing of course; he consoled us under its anticipated or present pressure with the golden declaration: "The disciple is not above the Master."

The first mob of which we read in the annals of sacred history was that which fiercely clamored for the blood of the Man-God, and made the streets of Jerusalem ring with the maddening and demoniacal shout: "Crucify him! crucify him!!" The first mob in Christian times imbrued its hands in the blood of a God, and was guilty of the monstrous crime of deicide! And be it remembered, too, that those who composed that first mob were goaded into reckless fury by inflammatory appeals made to their worst passions, by men who made a parade of their sanctity, boasted of their superior righteousness, and wore the sacred garb of God's ministers! The awful crime of deicide was committed in the name of religion, for the defence of religion, at the instance of men who were the ministers of religion!

And how was this dreadful result brought about? How was that giddy multitude which had, but five days before, filled the streets of the sacred city with joyous hosannas to the Son of David, so suddenly changed in feeling and sentiment? The change was brought about by the busy circulation of base slanders affecting the character of the Son of God,—slanders as baseless and as wholly unfounded in truth, as they were fatal in their results. What but the shouts of that vile mob, and the pusillanimous fear of displeasing them and of being deemed an enemy of Cesar, induced the weak governor of Judea reluctantly to sign the fatal sentence, the crying injustice of which his own conscience fully testified?

But let the disciple of Christ ever bear in mind, for the strengthening of his faith, and for his consolation under persecution, that though a mob compassed the death of the blessed Jesus, and consigned him, in fiendish triumph, to the tomb, yet it could not prevent his speedy triumph over death, and his glorious resurrection. In spite of all the watchfulness and precautions of his enemies; in spite of Pharisaic spies and Roman guards, he arose again, as he had clearly predicted, on the third day; he arose to die no more; his

triumph was permanent and eternal. In him truth triumphed most signally over error, innocence over slander, virtue over persecution. And his unalterable meekness and patience under suffering and death, and his glorious triumph over his enemies, present a type of what was subsequently to happen to his disciples and to his church. The church might expect to be slandered, to be persecuted, to be nailed to the cross with her blessed Founder and Spouse; like him, she was to bear all these indignities without a murmur; and like him, too, she was to arise again, with renewed life and vigor, from the tomb to which her enemies had thought, in the folly of their hearts, that they had for ever consigned her. As we shall soon see, the history of the church clearly establishes this great leading fact.

The next mob of which we read in sacred history was that which compassed the death of the blessed Stephen, the great Christian proto-martyr. This noble youth was privileged, first of all the disciples of Christ, to drink of the bitter chalice of his divine Master; to show forth *his* meekness and patience under suffering, and to share in *his* posthumous glories. He dazzled all by the splendor of his miracles, and confounded his adversaries by his surpassing eloquence. They were convinced, but not persuaded. Instead of yielding to the truth, they were filled with rage at the triumphant arguments of the young Christian deacon. They were discomfited; they could not answer argument by argument; and hence they summoned to their aid the brute force of an ignorant and excitable multitude.

"They stirred up, therefore, the *people*, and the ancients, and the scribes; and running together, they took him, and brought him before the council. And they set up false witnesses who said: this man ceaseth not to speak words against the holy place and the law. . . . And all they who sat in the council, looking earnestly upon him, saw his face as it were the face of an angel."*

The result is known. The noble eloquence and triumphant defence of Stephen availed him nothing; it mattered not that he had "the face," and the eloquence, too, "of an angel:" the mob whom he addressed, like all other mobs in ancient and modern times, were both deaf and blind; they were filled with rage at his splendid appearance, commanding eloquence, and unanswerable arguments; and, "hearing these things, they were cut to the heart, and they gnashed with their teeth at him. . . . . And they, crying out with a loud voice, *stopped their ears*, and with one accord rushed violently upon him. And having cast him out of the city, they stoned him."* Stephen, with his last breath, wafted to heaven, which was already open to his view, a prayer for his persecutors and assassins: "Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord."†

We need not dwell on the many fierce mobs which were excited against St. Paul at Philippi, at Ephesus, at Lystra, and in other places. They are all recorded in the Acts of the Apostles, and they present almost the same features as the other mobs of which we have already spoken, and as those of which we shall speak in the sequel.

Come we now to the period of the church's greatest trials and sufferings. During the first three centuries of the Christian era, the sword of persecution was seldom returned to the scabbard. From the time that the imperial monster Nero declared a war of extermination against the Christian name, in the year 64, to the close of the persecution under Diocletian and his colleagues, in the year 313, there was but little respite to the sufferings of the Christians. They were hunted down like wild beasts, by day and by night; they were plied with the rack; they were torn by flesh-hooks and by pincers; they were nailed to crosses; they were cast to wild beasts; they were roasted on gridirons. During that period of two hundred and fifty years, ten successive Roman emperors, wielding the omnipotent sceptre of the Cesars, and controlling the destinies of the world, issued edicts for the total extirpation of the Christian religion from the face of the earth. The execution of those bloody laws was entrusted to willing instruments—to proconsuls, prætors, and governors, scattered over the various provinces of the vast empire—to men who panted by their obedience to ingratiate themselves with their imperial masters, and who, besides, often had some private passions of their own, of revenge,

* Acts vi, 12, 13, 15.

* Acts vii, 54, 56, 57. † Ibid. v, 59.

of bloodthirstiness, or of avarice, to gratify.

Christians were persecuted chiefly in two ways, by legal prosecution and by mob violence. Both methods were as terrific in their results as they were appalling in their cruelty. The attempt to enforce the iniquitous edicts by the forms of law were, in general, but a cruel mockery of even the forms of justice. But, atrocious as it was, this method of exterminating the Christians was too slow in its operation to meet the wishes, or to satisfy the malignity of their enemies. Hence popular violence was invoked, and all who professed the religion of the blessed Jesus were doomed to wholesale massacre at the hands of infuriate mobs. The first persecution under Nero was carried on by a mob, and the last persecution under Diocletian was consummated by a series of mobs. During the intervening period, the most appalling scenes of persecution were precisely those in which ruthless mobs figured as the mad executioners of the imperial edicts. We will present a few facts on this subject to show that we have not misrepresented nor exaggerated in the statements just made.

As Tertullian remarks, with his usual energy and point, it was appropriately permitted by divine Providence, that the bloody Nero, the matricide and the uxoricide, the heartless murderer of his mother Agrippina and of his wife Octavia, should be the first to wage war with Christ and his saints. And we have the authority of the pagan historian, Tacitus, for the fact that Nero began and consummated the persecution by inflaming popular resentment, and by stirring up the ignorant and inflammable Roman mob against the Christians. Rome had been set on fire, and, ere the conflagration could be arrested, a large portion of the splendid marble city of the Cesars had been left a shapeless heap of mouldering and smoking ruins. A band of lawless desperadoes, who openly proclaimed that they acted *on authority*, had, by casting firebrands, greatly contributed to extend the flames.

When the Romans awoke from the first stupor of their astonishment, and beheld their noble city in ruins, the well grounded suspicion crossed their minds that Nero himself had ordered the conflagration! Popular indignation was aroused against the monster, and, to avert it from himself, he immediately resolved to turn it into another channel. For this purpose he employed a number of reckless minions of his own, who openly proclaimed that the Christians had fired the city; and, to give additional weight to their testimony, and to cause the multitude to believe in their "awful disclosures," they unblushingly stated that they themselves were Christians, privy to all the dark secrets and truculent purposes of that odious body. The artifice succeeded, and the streets of Rome rang with fierce clamors for the blood of the Christians. The terrible sequel is well known. Tacitus, on whose authority we have stated the above particulars, relates it in the following words: *

"On their information (of the informers above named), an immense multitude (*ingens multitudo*) were convicted, not indeed of setting fire to the city, but of being the enemies of the human race. They were put to the most cruel deaths; their torments were embittered by derision, and turned into sources of sport and merriment for Nero and the *mob*. They covered their bodies with the skins of wild beasts, that they might be worried and torn to pieces by dogs; they nailed them on crosses, made bonfires of their bodies, having smeared them all over with a mixture of lard and pitch, and fastened them in such a manner on pedestals, or in conspicuous places, that the flames issuing from them served to light up the imperial gardens, and to shed lustre on the games and public entertainments which were blended with the persecution of the Christians. Nero had ordered the imperial pleasure grounds of the vatican to be thrown open for this exhibition, which was set off by chariot races and other sports of the circus on the grandest scale. Those games were also due to the munificence of the emperor, who appeared himself dressed as a charioteer, by turns careering on the course at furious speed, and mingling with the *mob* on foot." †

The pagan slanderer of the Christians adds that a reaction subsequently took place in popular feeling, and that even the fierce and blood-thirsty Roman mob was filled with compunction and commiseration on beholding the dreadful sufferings of the Christians. But

* We have followed the not inelegant but somewhat free translation by Dr. Miley, in his "Rome as it was under Paganism, and as it became under the Popes," vol. i, p. 191-92.

† Tacitus. Annal., lib. xv, c. 44.

their compassion came too late; the mischief had been done; the fiercest passions of the human bosom had been unchained against the innocent and the helpless; and an *immense multitude* of the latter had fallen victims of blind popular fury. A fire had been enkindled in the bosom of the Roman populace, far more awful and desolating in its ravages than that which had consumed their fair and queenly city.

Scenes very similar to that just described continued to be enacted over the whole length and breadth of the Roman empire throughout the entire period of the persecutions. From theatre and circus, from basilica and forum, the maddening shout went forth: "The Christians to the lions! Death to the Christians!!" The shout was renewed at frequent intervals, and it resounded through the capital and through the provinces, through the towns and the hamlets, through the hills and the valleys of the empire. Every where it was the signal for a furious onslaught on the Christians, for their death and extermination. It was not a mere idle threat; it proclaimed the settled purpose to do deadly mischief. Twice was it raised in the streets of Lyons, and twice did those streets run with Christian blood. On the latter of these two occasions, under the emperor Septimus Severus, about the year 202, St. Irenæus, the illustrious bishop of the city, and nineteen thousand of his flock, were butchered by the mob! Similar scenes occurred about the same time in Africa and the other provinces. They were renewed with still greater fury under Decius, under Maximin, under Valerian, and under Aurelian. As we shall presently see, they became yet more frequent and terrible towards the close of the persecutions under Diocletian.

How are we to account for these astonishing facts? How explain this insatiate fury of the mob? Had the Christians done any thing to merit this treatment, to draw down on their heads this dreadful popular wrath? Was there any thing, either in their principles or in their practice, which tended to make them thus odious in the eyes of the populace? Were not their doctrines pure and holy, their lives innocent and inoffensive? Were they not always good citizens, ready to serve in the armies, and to die for their country? Were they not meek and forgiving, and were they not in the habit of praying daily for the emperors, and even for their most bitter persecutors? If so, why were they persecuted and hunted down with a fury so abiding and so relentless?

It requires but a glance at the history of that epoch to answer this last question. The persecution of slander preceded and caused that of mob violence. The Christians were first atrociously slandered, and then set on by ruthless mobs. Christ had been thus treated, and his disciples were made to drink with him the bitter chalice of suffering for justice' sake. We have already heard the pagan historian Tacitus denominating the Christians "the enemies of the human race;" and, in the same passage, he calls them "a herd of wretches addicted to flagitious practices." Another cotemporary pagan historian, Suetonius, denominates their holy religion "a pernicious superstition." The most atrocious charges were openly made, and widely circulated against them by their pagan enemies. They were branded as atheists, as enemies of God and man; as "foreigners," and as secret enemies of the Roman empire. They were charged with infanticide, and with banqueting, Thyestes-like, on human flesh in their secret assemblies. According to the testimony of St. Justin, martyr, certain Jewish emissaries, out of deadly hatred to the Christian name, first originated and published this atrocious slander, which was immediately seized on and circulated with avidity by the pagans, particularly by Porphyrius, Celsus, and others.* It was even decorated with all the pretended revolting details of the horrid deed. The Christians were charged with first killing the infant, then drinking its innocent blood, and afterwards feasting on its mangled limbs sprinkled with flour! They were also charged with the commission of the most obscene and revolting crimes in their assemblies; of crimes which their holy religion forbade them even to think of, and which St. Paul would not have named among Christians!

Every circumstance, no matter how trivial, was eagerly seized on to give plausibility and currency to these base slanders. The Christ-

* See St. Justin. Dial., Cum Tryphone, No. cxviii, p. 203. Edit. Venet., 1747. See also, for this and other similar charges, Minutius Felix, Nos. 9, 10, 30, 31, and Athenagoras' and Tertullian's Apologies.

ians were often compelled by imperial and popular violence to abandon the cities, and to fly to caverns and to the catacombs from the face of their persecutors. There, shut out from the light of day, they had to celebrate the divine mysteries in secret and in darkness. This circumstance was greedily taken hold of by their pagan slanderers, to add through it a yet deeper dye to their atrocious calumnies. The catacombs had long been the place of resort and concealment for runaway slaves, for lawless banditti, and for dark conspirators. The Christians, driven by hard necessity and cruel oppression to take shelter likewise in those hideous abodes, were openly stigmatized as the friends and associates of ruffians and outlaws! Mob violence pursued them even to the catacombs. They were branded as a *latebrosa et lucifugax natio*—"a furtive crew, mute in public, but garrulous in holes and corners, ever seeking concealment and shunning the light of day, because their practices were dark, and their worship made up of inhuman and incestuous orgies."*

The shout often went forth from the circus and the theatre: "*Areæ non sint!* Let the catacombs be destroyed!" And on more than one occasion the Christians were pursued by the mob to their dismal retreat under ground, and were overwhelmed and suffocated with sand, while engaged in the holy sacrifice, by the filling up of the portion of the catacombs in which they were known to be, while all possibility of egress was precluded by closing up the entrance! The learned antiquary, Aringhi, has preserved, in his splendid work on the Roman catacombs, an inscription which he discovered in the cemetery of Callixtus. With simple and touching pathos, it paints the intense anguish of the Christians, who could not be safe in their holy worship even in the caverns of the earth; and could not even there enjoy the blessed privilege of burying their dead in peace!!†

To inflame still more the popular mind against the Christians, *forgeries* of the basest and most mischievous character were concocted and circulated throughout the empire. To this class belonged the forged acts of Pilate, replete with horrid blasphemies against Jesus Christ, which were fabricated about the beginning of the fourth century. In order that the tender minds of youth might be poisoned with hatred of the very name of Christian, those infamous acts were spread every where and introduced as a class book into the elementary schools. In addition to all this, the persecutors of the church induced certain abandoned females to forge and circulate certain "awful disclosures," concerning deeds of darkness which they pretended to have witnessed themselves among the Christians!!

Eusebius, the father of church history, bears testimony to all these remarkable facts. We will adduce his evidence on the subject. We need not add that his authority is unexceptionable, as, in addition to its intrinsic weight, the facts he alleges occurred in his own day, during the reign of the tyrant Maximin.

"Having forged, therefore, certain acts of Pilate, respecting our Saviour, full of every kind of blasphemy against Christ, these, with the consent of the emperor, they sent through the whole of the empire subject to him, commanding at the same time by ordinances in every place and city, and the adjacent districts, to publish them to all persons, and to give them to the schoolmasters to hand to their pupils to study and to commit to memory, as exercises for declamation. Whilst these things were doing, another commander, whom the Romans call *Dux*, in Damascus, a city of Phœnicia, caused certain infamous females to be seized from the forum, and threatening to inflict torture upon them, he forced them to make a formal declaration, taken down on record, that they had once been Christians, and that they were privy to the criminal acts amongst them; that in their very churches they committed licentious deeds; and innumerable other slanders, which he wished them to utter against our religion. Which declarations he inserted in the acts, and communicated to the emperor, who immediately commanded that those documents should be published in every city and place."*

* See "Rome under Paganism and the Popes," vol. i, pp. 218, 219.

† Aringhi, *Roma Subterranea*. We subjoin the touching sepulchral inscription:

"O tempora infausta!
Quibus intersacra et vota
Ne in cavernis quidem salvari possumus.
Quid miserius vita!
Sed quid miserius in morte,
Cum ab amicis et parentibus
Sepeliri nequeant!"

* Ecclesiastical History, b. ix, ch. v. American translation—New York, 1842, p. 384.

The same grave historian assures us, a little afterwards, that the imperial edicts against the Christians were inscribed on tablets of brass, which were erected in all the cities of the empire. And he adds:

"The boys also in the schools had the names of Jesus and Pilate, and the acts forged in derision, in their mouths the whole day."*

But there is yet one other consideration, intimately connected with the bitter persecution of slander of which the early Christians were the victims, and essential to a full understanding of the implacable hatred with which they were hunted down by the pagan mob. Under the old Roman empire there was an intimate union of church and state. Superstition and idolatry were closely connected with the affairs of the commonwealth; they were blended with the arts of peace and the pursuits of war: they were intertwined with the splendid ceremonies of the triumphant pageant in commemoration of victory: they were interwoven with the rise, the progress, the victories, and the glories of pagan Rome. Paganism was ingrafted on the Roman body politic: its superstitions and idolatrous rites were welded into the iron framework of Roman jurisprudence. As Rome advanced in her all-conquering career, and added new provinces to her empire, she adopted also the divinities and superstitions of the conquered. The gods of the newly conquered territory were borne in the triumphal procession decreed in honor of the victorious commander; and, after they had contributed to swell the pageant, they were by a decree of the senate enrolled among the tutelary deities of the empire, and enthroned in the temples, the forum, or on the capitol. Thus, as St. Leo the Great beautifully remarks, Rome, after conquering the whole world, adopted, and became the willing slave of all the varied errors and superstitions of the whole world. Rome was a kind of pandemonium—a sanctuary for all the false divinities of paganism.

But though pagan Rome was thus liberal in patronizing error, she was rigid in enforcing obedience to the decisions of her senate and the provisions of her ancient laws. One of those laws, inscribed on the twelve tables, strictly prohibited any one from privately worshipping new or strange gods, or any other than those that the senate might sanction and enroll.* This law was held sacred, and was rigidly enforced.

It bore down with dreadful effect on the Christians, who would not, and could not consent to bow down to the false idols of paganism. For this non-conformity they were represented as the sworn enemies of the gods who had led the Roman arms to victory and the Roman city to empire; they were painted as atheists, as enemies to the country, as "foreigners," originally from a distant and contemptible province of the empire, "alien" in heart and affection to its political and religious institutions, as traitors nestling in the bosom of society, only that they might inflict a mortal wound on their benefactors, as the causes of the vengeance of heaven, and of all the misfortunes which happened to the empire. "If the Tiber rise, or the Nile do not," says the terse and pointed Tertullian; "if an earthquake or drought occur, the Christians are still the cause."†

With all these powerful influences at work against the early Christians, with all these bitter elements infused into the persecution and slander directed against them, can we wonder that they became odious and that they fell victims to popular violence? Can we wonder at the butchery of the Christians in the cities and towns by armed mobs thirsting for their blood? Can we wonder that this same spirit should have entered into the army itself, carrying proscription and death to those among the brave defenders of the country, who *dared* to worship Jesus Christ, and to refuse adoration to the gods of the empire?‡ Can we wonder at the decimation and massacre of the noble Theban legion, composed entirely of Christians, under the emperor Galerius? Can we wonder that, when wholesale massacre could not extirpate the Christian soldiers who already filled the imperial armies, these brave men were degraded, and sent to work in the mines and catacombs, like vile slaves and malefactors, and there, amidst taunts and derision, to wear away their lives in incessant toil day and

* Ibid. ch. vii, p. 385.

* This singular law, as quoted by Cicero, de Legibus, runs thus: "Separatim nemo habessit deos; neve novos, neve advenas, nisi publice adscitos, privatim colunto."

† *Apologia.*

‡ See Eusebius, Eccles. Hist. b. viii, ch. iv, pp. 321, 322, edit. *supra.*

night, badly clothed, badly fed, and shut out for ever from the light of day?* Can we, indeed, with all those facts in view, wonder at any atrocity perpetrated against the Christian name?

The mob spirit is essentially contagious and progressive. At first it may be only a spark; but, if not speedily extinguished, it will soon become a mighty conflagration, consuming every thing in its progress. The history of mob violence in every age and country establishes this leading feature and fact. The experience of the past proves that a mob is like a menagerie of fierce wild beasts, which, when once let loose upon society, and lashed into fury, may do much more mischief than could have been reasonably anticipated, and may turn their violence on their keepers themselves. Those who recklessly unchain the fierce passions of a mob, raise a storm the fury of which they can not themselves control.

The history of the Roman empire during the latter half of the second, and the first half of the third century, presents a remarkable instance of this fact. The Roman emperors and governors had recklessly excited and kept alive mob violence against the Christians: they had encouraged and cherished this demoniacal spirit, in order through it to crush Christianity: and this spirit once called forth and put in motion preyed upon the vitals, and threatened the very existence of the empire itself! It took possession even of the army; it set legion against legion in a death struggle for the mastery; it made the Roman emperors themselves mere puppets in the hands of the Prætorian guards! During the ninety-two years which elapsed after the death of the emperor Marcus Aurelius, there were no less than *thirty-two* emperors elected, and most of them murdered by the soldiery, besides *twenty-seven* pretenders to the imperial purple! And but for the great conservative influence of Christianity, firmly resisting this all-destructive mob spirit, under the reigns of the great Christian emperors, Constantine, Gratian, and Theodosius, there is little doubt that the empire would have fallen a victim to internal dissensions, even before Goth, Vandal, or Hun ever crossed its frontiers.

* See a graphic passage of the pagan historian, Diodorus Siculus, on the hardships endured by such convicts, quoted by Dr. Miley. "Rome under Paganism," &c. vol. ii, p. 58.

We have already extended our remarks on the leading features of the early persecutions to an almost unwarrantable length; but we must yet solicit the patience of our readers, while we say a few words on the last, most protracted, and most dreadful persecution of all: that under Diocletian and his three colleagues. The eloquent Lactantius says that, during the ten years of its continuance, four fierce wild beasts were let loose on society, and raged with appalling cruelty from one end of the empire to the other. It was the last great death struggle of paganism against Christianity: it was the last desperate effort that was made to crush the religion of Jesus by brute violence.

It was eminently too a persecution of mobs. A Roman mob proclaimed it in the capitol of the empire; mobs scattered through the provinces kept it up and consummated it, every where burning churches, burning the sacred books, burning whole Christian towns and cities, *together with their inhabitants*, and fiendishly shouting and exulting amidst the ruins their blind fury had strewn around them. We will speak of the beginning of the persecution in the language of an eloquent living writer.* The scene he paints occurred in the Circus Maximus at Rome, on occasion of the return of the emperor from a visit to Africa.

"It was on the kalends of May, in the year of redemption 303, during one of those paroxysms of brutal excitement, that the terrific shout, so often heard in circus and amphitheatre before, resounded from the infuriated myriads, as they arose by a simultaneous impulse—'Away with the Christians!' *Christiani tollantur!*' was *twelve* times repeated by a chorus of *four hundred thousand* blood-thirsty voices. This was followed by *ten* rounds of 'death and extermination to the Christians!' '*Christiani non sint!*'"

The emperor willingly listened to a clamor which but embodied his own spirit; was perhaps prompted by his agents and minions. The persecution was accordingly proclaimed; and soon the Roman empire was drenched in Christian blood.

"Nothing was to be heard but the clanking of chains, the mournful and piteous wailing of young boys, aged men, and tender virgins, as

* "Rome under Paganism," &c. sup. cit. vol. ii, p. 70, 71.

they were inhumanly dragged, with blows and with every insulting outrage, before the judges; for these and their ferocious satellites were insensible to every sentiment of respect for either the infirmities of age or for virginal modesty. The prisons were crowded with holy confessors, so that other public buildings were appointed to receive them. How wanton was the cruelty of the heathens towards the martyrs, we learn from one species of torture mentioned by St. Jerome: 'the Christian,' says this father, 'was first stretched upon the rack, and burned with heated hoops or plates of iron; he was then smeared all over with honey, placed with his hands bound around him in the burning sun; and thus left to putrify and expire, exposed to the annoyances and stings of insects.' "*

The facts alleged in the extracts just given are confirmed by the great St. Basil, an almost cotemporary writer, in his funeral oration on the holy martyr Gordius. We subjoin the graphic picture of Christian sufferings drawn by this master-hand.

"The houses of the Christians were wrecked and laid in ruins; their goods became the prey of rapine; their bodies of the ferocious lictors, who tore them like wild beasts, dragging their matrons by the hair along the streets, callous alike to the claims of pity of the aged, and of those still in tender years. The innocent were submitted to torments usually reserved only for the blackest criminals. The dungeons were crammed with the inmates of the Christian homes that now lay desolate; and the trackless deserts and the forest caves were crowded with fugitives whose only crime was the worship of Jesus Christ. In these dark times the son betrayed his father, the sire impeached his own offspring, the servant sought his master's property by denouncing him, the brother sought his brother's blood; for none of the claims or ties of humanity seemed any longer to be recognized, so completely had all been blinded, as if by a demoniac inspiration. Moreover, *the house of prayer was profaned by impious hands; most holy altars were overturned; nor was there any offering of the clean oblation of incense; no place was left for the divine mysteries;*—all was profound tribulation; a sable darkness that shut out all comfort; the sacerdotal colleges were dispersed; no synod or council could meet for terror of the slaughter that went on every where; but the demons celebrated their orgies, and polluted all things by the smoke and gore of their victims."

The persecution went for ten long years; it raged with unabating fury throughout all the provinces of the Roman empire except Gaul and Britain; every where it stirred up popular commotions; every where the ruthless mobs burnt down the houses and the churches of the Christians; the whole empire was overspread with smoking ruins, and was reeking with Christian blood; and, after all this work of blood and desolation had been accomplished, the emperors erected monuments commemorative of their triumph, and of the final downfall and utter extirpation of Christianity from the face of the earth!*

Vain and idle boasting of wicked men! That religion which they thought they had already destroyed, was never in a more prosperous condition than it was at that very time: at the very moment that they thought they had extinguished its life, consigned it for ever to the tomb, and erected its sepulchral monument, it was on the very eve of the great and final triumph! Like its divine Author and Founder, it speedily arose from the tomb, filled with new life, and all radiant with new glory! And, like its divine Founder, too, it arose to die no more; its enemies were destined never again to enjoy even an *apparent* triumph over its pretended extinction. The blessed Jesus had remained in the tomb for three days: his church remained in the dark tomb of oppression and persecution for nearly three centuries: both were immortal and indestructible; both triumphed over death.

The proudly boasting persecutors, trembling at the sight of their own iniquities, and bitterly remembering, like Antiochus of old, the evils they had done to the people of God, expired in the most excruciating agonies of both mind and body.† They died, and Christianity still lived! They passed away and were forgotten; and the religion which they thought they had destroyed, was seen emerging from the mountains, the wilderness, the caverns,

* Ibid. vol. ii, pp. 30, 31.

* One of those monuments, erected in honor of Diocletian, bore the boasting inscription: "nomine Christianorum deleto."

† See Lactantius, *De morte Persecutorum.*

and the catacombs; it soon appeared again in public day, invested with renewed life and courage, and soon built up again its ruined temples; and reared again its desecrated and overturned altars, in a style of richness and magnificence till then unknown. Her ministers put off the weeds of mourning, and put on the habiliments of joy. Public worship, till then chiefly confined to narrow chambers and dark caverns, now shone forth with all the dazzling splendor of a rich and magnificent ceremonial. The cross, trampled under foot for nearly three centuries, now appeared encircled with gems in the coronals of emperors and empresses, and was reared in triumph on the loftiest monuments of pagan Rome! The inscription which had appeared on the mysterious heavenly cross seen by Constantine—εν τουτω νικα—"in this sign thou shalt conquer"—portended something more than a mere victory over Maxentius: it foreshadowed the speedy and final triumph of the cross of Christ over the multiplied abominations of heathenism. Christianity and paganism had grappled in a death struggle for the mastery of the world; and Christianity, with every odds against it, won the day and gained the ascendency. A poor fisherman, without riches, without talent, without influence, without any resources; preaching a doctrine far elevated above the reason, and a morality at war with the most darling passions of mankind, had conquered that proud and haughty Rome, which had itself subdued and crushed the whole world with its iron sceptre!

What then availed all the persecutions that had been set in motion to crush the Christian religion? What availed all the vile slanders that had been circulated to destroy the character of Christians? What availed the unblushing forgeries that had been concocted for the same purpose? What availed the racks, the halters, the flesh-hooks, the gridirons and the crosses which had been employed? What availed the shouts of infuriate mobs, and the ruins amidst which they had revelled with fiendish triumph? What availed all the combined exertions of earth and hell, of men and demons? All availed nothing. The church,

"Strong as the rock of the ocean that stems
A thousand wild waves on the shore,"

was impregnable and indestructible in the fortress which her divine Founder had erected for her, and in the panoply of divine strength which *he* had thrown around her! The "gates of hell" did not "prevail" against her, because *he* had predicted that they should *not* prevail!

But there is yet one other feature in the history of the early persecutors too remarkable in its nature, and too honorable to the character of the suffering Christians, to be omitted in this place. If Christianity triumphed over paganism, even while the latter was inflicting the most cruel torture and agony on the former, it triumphed, as its divine Founder had triumphed, by cherishing a spirit of unalterable meekness, of unruffled patience, and of sincere forgiveness towards its most bitter enemies. It repaid evil with good, curses with blessings, injuries and insults with prayers. Its numberless martyrs approached death with calmness, and with countenances beaming with heavenly joy. Not a complaint, not a murmur escaped their lips. St. Laurence was more tranquil while roasting on his gridiron, than his persecutors could have been, though reposing on beds of roses or of the softest down. The humble and helpless young virgin Agnes, while exposed to the taunts and insults of a brutal and licentious mob, was more composed and happy than ever was the proudest matron of Rome, though glittering with jewels and leading the dance in a marble banquet room, surrounded by admiring hundreds. Nothing could ruffle the temper, nothing disturb the divine composure of the Christian martyrs. They died, freely forgiving, and fervently praying for those who were inflicting death on them!

The following fact, recorded with generous pride by Eusebius, will show that, even at the close of the fierce persecution under Diocletian, they not only retained no feelings of resentment or rancor against their enemies, but were disposed to return good for evil. At that period a dreadful famine, followed by a still more dreadful pestilence, spread desolation through many rich and populous provinces of the Roman empire. "All places," says Eusebius, were filled with lamentations,—in all streets, lanes, market places, and highways nothing was to be seen but tears, with the accustomed flutes and funeral dirge." "Such," he adds, "were the rewards of the pompous

boasting of Maximinus, and of his edicts throughout the cities against us!"

Then follows this testimony as to the generous and noble line of conduct pursued by the Christians on the occasion.

"Then, also, the evidences of the zeal and piety of the Christians became manifest and obvious to all, for they were the only ones, in the midst of such distressing circumstances, that exhibited sympathy and humanity in their conduct. They continued the whole day, some in the care and burial of the dead, for numberless were they for whom there was none to care; others, collecting the multitude of those wasting away by the famine throughout the city, distributed bread among all. So that the fact was cried abroad, and men glorified the God of the Christians, constrained as they were by the facts to acknowledge that these were the only really pious and the only real worshippers of God."*

When we began this paper, we intended to treat, also, of some among the more remarkable mobs which have occurred in modern times, during the three last centuries. We had intended to institute a comparison, and to establish a parallelism between the mob spirit which attempted the destruction of the church during the three first centuries, and that which attempted the same object during the three last. And we think that we have before us ample materials for going into this comparison, as well as ample facts to establish this parallelism. We think we can prove that the reformation, *so called*, has employed against the Catholic church the very same weapons which paganism of old employed against Christianity; and with about the same result. After three centuries of bitter denunciation, of studied and systematic misrepresentation, of atrocious calumny, of unblushing forgeries, and of maddening appeals to the worst passions of the ignorant and unprincipled, all threatening her with destruction, the Catholic church is still as vigorous and as flourishing as ever, and the principle of life is still as strong in her as it was in her palmiest days: while her enemies, especially in Germany, have dropped, one by one, into the ranks of indifferentism, of rationalism, of deism, ignobly deserting the Christian cause, *she* has newly burnished up her armor, and has gone forth to battle against error and vice, with all the vigor of youth, and with the full assurance of that victory which has ever perched upon her banner!

But, as we progressed, our subject expanded so much before us that we can not at present go fully into this branch of the subject, without transgressing all reasonable limits. On some future occasion we may attempt it; at present we must hasten to a conclusion.

To the American Catholic we would say that he has no reason whatever for discouragement or despondency on account of recent occurrences. The history of the past fully assures us that a thousand such riots as those which lately disgraced Philadelphia can not materially injure, much less destroy, our church. She bears a charmed life: though daily "doomed to death," yet is she "fated not to die." What do we now suffer which our forefathers, during the three first ages of the church, did not suffer with a hundred-fold greater violence? If we are misrepresented and slandered, so were they. If we are assailed with "awful disclosures," so were they. If we are branded as aliens and enemies of our country, so were they. If our churches are burned and our altars desecrated by ruthless mobs, so were theirs. If popular fury is constantly invoked against us, so it was against them. And if they were not cast down, so ought not we to be; for as surely as they triumphed, so surely shall we.

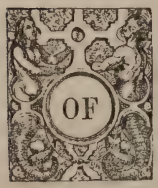
Let us complete the parallel by imitating the meekness, the patience, the spirit of forgiveness which characterized our Catholic forefathers. Let us, like them, return good for evil, mild answers for railing, prayers for persecution. Our divine Lord has said: "Blessed are the meek, for they shall possess the land."

M. J. S.

* Book ix, ch. viii, pp. 390, 391. American translation.

CATHOLIC VIEWS OF THE HOLY SCRIPTURES.

1. *The Written Word and the Living Witness; or The Bible Question fairly tested.* New York: Casserly & Sons. 18mo.
2. *Traité de la lecture Chrétienne, par Dom Jamin.* Paris: Victor Lagier. 12mo.



ALL the books that have ever fallen into the hands of men, the sacred volume possesses the highest claims to our veneration. The very title that is given to the collection of inspired Scriptures — the word Bible — shows it to have been considered by the early church as the book of books, and holding the rank of pre-eminence among all the writings known to mankind. It is the great record that has transmitted to us the wonders of the creation, the origin and fall of the first man, the promises of a Redeemer, and all the dispensations by which divine Providence prepared the world for the coming of the expected Messiah. There, too, do we find the history of the establishment of the Christian religion, embracing the life and ministry of its heavenly Founder, the labors of the apostles, and the astonishing success which followed their announcement of the words of life. In short, it is an exposition of what the Almighty has done for man, of the sublime truths which he has been pleased to reveal to us, and of the laws which he has established for the regulation of our course through life to the realms of everlasting happiness. The various portions of which the sacred volume is composed have indeed been written by men, but men who wrote under the special guidance of a heavenly inspiration, and whose words are therefore the oracles of God, and entitled to the profoundest respect and the most unqualified obedience.

Such being the divine and authoritative character of the holy Scriptures, and their important bearing upon the happiness of men in this and in a future state of existence, it would seem almost paradoxical that they should become an occasion of error and of ruin; at least is it certain, considering the momentous objects for which they have been confided to us, that no Christian should ever be unprepared to say, with the prophet, "Thy word is a lamp to my feet and a light to my paths." But how different is the state of things which we witness around us! The gospel of peace has become the ground of dissension, and of the bitterest hostility among Christian sects! The channels of divine truth have been made the vehicles of the most dangerous and deplorable errors! The fountains of life have been converted into sources of spiritual death! For the last three hundred years has the strange spectacle been presented to the world, of men clamoring loudly in favor of the sacred writings, and at the same time pretending to derive from the inspired word the most contradictory opinions. This abuse of the oracles of truth is still witnessed to an alarming extent, and what is more, the word of God is not unfrequently made the pretext for the most antisocial feelings, and a plea for the commission of the most violent excesses; as if the gospel of Christ, the basis and essence of which is charity, could be a justification of sentiments and actions which tend to the subversion of social order and the fostering of the worst passions of the human heart.

In a country like ours, where reason, intelligence and education have so dominant an influence, and where the people are generally disposed to give to important questions the consideration which they demand, there is good ground for the belief that more accurate views will gradually obtain in reference to the objects and use of the inspired volume. There

are thousands amongst our Protestant brethren who are prepared to examine the subject dispassionately, and to adopt those sentiments which are conformable to the dictates of sound reason. To these, on the one hand, we address the following remarks, confident that they will applaud the wisdom of the Catholic church in the course which she has invariably pursued in relation to the word of God. On the other hand it may not be a useless task to refresh the memory of our Catholic readers on a point which frequently calls for explanation at their hands, and which has also an intimate connection with the advantages which they themselves may derive from the use of the inspired volume. The works which we have placed at the head of this paper, are both very excellent for the sound and practical views which they contain on the use of the sacred writings. The first mentioned consists of three articles which have for their object to exhibit more particularly the doctrinal application of the Bible, the necessity of an unerring and living interpreter to expound its mysteries, and the fatal illustration of its indiscriminate use without regard to the teachings of the church, as shown in the countless sects which have sprung from the Protestant principle. The second is a treatise on Christian reading, and though the greater portion of the work bears no immediate reference to the Scriptures, the author has a long chapter on the superiority that should be attached to the sacred volume over other books, as a source of spiritual instruction, and points out the means by which the reading of it may become for the Christian a profitable exercise.

It can not be denied, as St. Austin has observed, that the inspired volume "is accessible to all, though few are capable of penetrating the depths of knowledge which it contains. In those matters which it plainly discloses, it speaks in the language of friendship to the learned and the unlearned." How sublime the wisdom which it teaches man; and how impressively does it address itself to his heart! He finds in its elevated truths a principle that exalts the soul, that places it on a level with the high destiny for which it has been created, that throws indeed an aspect of uncertainty and change over human things, but substitutes in their stead the bright and lasting realities of a spiritual world, which alone have the power of satisfying the aspirations of our heart. In the pages of the inspired book the loftiest genius will find matter for contemplation and a source of comfort, while at the same time it conveys instruction and consolation to the least cultivated minds. There are no circumstances of life in which it may not be consulted with advantage, because the heavenly lessons which it imparts are directed to the regulation of our actions according to the law of God, which is a point of daily and constant application. How many powerful considerations does it present to the sinful man for the reformation of his conduct; how vividly does it portray to the worldling the cheating vanity of those objects which he so fondly pursues; how eloquently does it enforce the claims of virtue and the precepts of eternal life! How effectual is the solace which it imparts in the hour of trial and affliction, and how secure the refuge which it offers at all times to those who, tossed about on the stormy sea of life, are in continual danger of spiritual shipwreck! The apostle St. Paul has summed up the benefits which it confers, in these few words: "All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work."*

The conviction that the most salutary results follow from a judicious use of the holy Scriptures, has always led the Catholic church to employ them as an effectual means of sanctification among her children, and as an armor of strength in the hands of those who have been appointed to defend the cause of truth against the assaults of its adversaries. In fact, in the primitive days of religion, the sacred writers, although led by particular circumstances to record the truths and facts connected with the establishment of Christianity, addressed themselves to the faithful in general. Such was the object of the four Gospels, and the different Epistles that have been left to the church. Hence St. Paul, in his first Epistle to the Corinthians, chapter first, uses the following language: "To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ in every

* 2 Tim. iii, 16.

place of theirs and ours." It was a common practice also for the early fathers to urge upon the people the utility of consulting the inspired volume. St. Austin endeavored to withdraw their attention from vain and dangerous amusements, by representing to them the happy influence of the word of God, which alone can satisfy the desires of an immortal soul, in the real blessings which it offers in time and in eternity.*

"It is my opinion," says Fenelon, "that many writers have given themselves a very needless degree of trouble to prove what can not be called in question, namely, that the laity were wont to read the Bible during the first ages of the church. To be convinced of this, we need only consult the works of St. Chrysostom. Thus, for example, he says, in his preface to the Epistle to the Romans, that 'he bitterly regrets that many of the faithful do not understand St. Paul as they should do; and that the ignorance of some is so great as not even to know the number of his epistles.' 'The reason of this disorder,' he adds, 'arises from the circumstance of their not assiduously reading the writings of the apostles!' He moreover states that the 'ignorance of the holy Scriptures is the source both of the contagion of heresies and of the corruption of morals. They,' he says, 'who turn not their eyes to the rays of the Scriptures, fall necessarily into errors and into the commission of frequent faults.' These reproaches were addressed to the laity, who attended the sermons of the saint.

"Saint Jerom, instructing Læta respecting the education of her daughter, tells her that, 'as soon as the child is somewhat older, her parents should find her constantly employed in the sanctuary of the Scriptures, consulting there the prophets and the apostles concerning her spiritual nuptials. Let her,' he adds, 'bring back to you, each day, the fruits of her regular work, which will be a collection of flowers culled from the Scriptures. Let her learn first a certain number of the Greek verses, and then instruct herself by the Latin version. Teach her,' he says, 'to love the sacred books in preference to precious stones and robes of silk. Let her learn by heart the Psalms. Let her know the Proverbs of Solomon relating to the rules of life. Let her, from the ecclesiast, be engaged to trample under foot the vanity of worldly things; and, from the book of Job, to imitate the examples of courage and resignation. From these instructive lessons let her proceed to the Gospels, and let these be constantly in her hands. Inspire her with an ardent thirst for the Acts of the Apostles, and for their Epistles. Make her learn by heart the prophecies, the seven first books of the Scripture, those of Kings, and the Chronicles, along with those of Esdras and Esther. Last of all, and when the thing can be done without danger, let her read the Canticle of Canticles. This precaution is necessary, lest, reading it too early, she might not, under its carnal expressions, comprehend the mystery of the spiritual nuptials with the sacred spouse, and the tenderness of her innocence might thus possibly be wounded.'

"In thus laying down the above plan of education, St. Jerom does not pretend to violate the established discipline of the church at that period. On the contrary, he but followed the general practice which then prevailed in the method of instructing young Christian females. Now, if the saint thus required that a child so young as Læta should not only know, but even learn by heart so many portions of the Scriptures, what ought we not to infer with regard to men of mature age, and to women of tried discretion and distinguished piety?"*

The illustrious doctor of the church whom Fenelon here quotes, wrote to Eustochium that the approach of sleep should always find her with the sacred volume in her hand.

"In those times both the Scriptures and the liturgies of the respective churches were written and used in the vulgar languages.† Thus in the west men all understood the Latin, in which they possessed the ancient version of the Bible, denominated by St. Austin 'the old Italic.' In like manner they enjoyed the liturgy in the same language, which was again the language of the people. In regard of the east, it was likewise the same thing. The public here all spoke Greek; they understood the version of the Septuagint, and the Greek liturgy, just as now we understand our modern translations. Wherefore, without entering into critical discussions, nothing is more

* De vera Relig. c. 51, n. 100.

* *The Written Word and Living Witness*, pp. 1-3.

† The original languages of the liturgies have been retained every where in the Catholic church of the east and west, though they are not now generally understood by the respective nations that use these liturgies. Such is the case among the Greeks, the Nestorians, the Armenians, and others, not less than in the Latin church. As the liturgy is, in great part, performed in an inaudible tone by the officiating minister, it is a matter of indifference whether he use a language not intelligible to the people. Luther himself admitted this, and the Anglican church acted upon the same principle in prescribing a form of worship for the Irish people. The wisdom of the Catholic church, in this point of her discipline, is obvious to all reflecting minds; no impartial critic can object to it, when he considers the necessity of guarding the liturgy from the influence of the fluctuations so characteristic of the modern languages. It is but just, too, that a church which is universal in her faith and worship, should possess a universal language. The practical advantages of such a discipline are important, while the objection urged against it by Protestants is altogether removed by the fact, that the laity have the substance or a translation of the liturgy in the vernacular tongue.

manifest than the following facts—that the Christian public possessed each, in their own language, both the Bible and the liturgies, which for their pious education the very children were made to read; that the holy pastors of each church were wont, in their sermons, to explain, regularly and in order, the entire books of the Scriptures; that the sacred text was familiar to the people; that they were continually exhorted to read the holy volume, and blamed, if negligent, for the omission; in short, that the church and its pastors considered the neglect of the Scriptures both as a source of heresies, and as a cause of the relaxation of piety and morals."*

But if the laity were urged to the perusal of the inspired volume, as a source of spiritual light and comfort, the clergy, who were the guardians of faith and morals, were always more particularly required to study the sacred writings. As in the old law the priests were bound to inform themselves upon every subject relating to the Jewish religion, that they might be able to instruct the people, so under the law of grace the church has always made it incumbent on her ministers to acquaint themselves with the holy Scriptures, for the purpose of explaining their heavenly truths and maxims to the faithful. To establish this point, we have only to refer to the canons of her general and particular councils in every age; they all inculcate the duty of clergymen to study the sacred volume. Copious extracts from it have always formed a considerable portion of her liturgy, and the canonical office which her ministers have, from an early age, been required to recite, is chiefly composed of passages from the inspired volume, distributed in such a way that, in the course of the year, a great part of the historical, prophetical and moral books in the Old and New Testaments necessarily come under their consideration. From the same divine source do they derive the basis of all their instructions to the people under their charge. Who does not know, also, that after the establishment of the monastic life, its members not only employed themselves diligently in transcribing and multiplying copies of the sacred books, which was done for many hundred years, but have ever considered the reading and meditation of the word of God as one of the principal means of acquiring the perfection of virtue to which they aspired? The same practices universally prevail at the present day throughout the Catholic world. In all its religious institutions the perusal of the sacred volume, particularly the New Testament, forms an important exercise, which is generally performed kneeling, through respect for the divine word.

Among the laity, as we have seen, the study of the Scriptures was deemed important in the early ages of the church, and it has never ceased to be so considered, when conducted in a proper spirit. Before the art of printing was discovered, it was impossible for the sacred volume to be in the hands of all; but it is a well ascertained fact that innumerable copies of it were circulated by the assiduous labor of the monastic orders, while in the schools that were generally established the exposition of the inspired text was one of the regular duties that devolved upon the teacher. Nothing, indeed, is more commonly asserted in modern times, by the advocates of the reformation, than that this period was the dawn of biblical knowledge among the people; but, if this was the case, how did it happen that long before the religious revolution of the sixteenth century, there existed, in almost every nation of Europe, several different versions of the Scriptures in the vernacular tongue? Before the appearance of Luther's translation, in 1530, at least twenty-two different Catholic versions had been published, which in the course of seventy years passed through at least seventy editions.*

But our object, in this article, is not so much to show the efforts of Catholic zeal, at different periods, to disseminate the knowledge of the sacred volume, as to exhibit the spirit of the church in regard to the use of the holy Scriptures, particularly among the laity; and from the facts which we have mentioned above, in connection with the actual unlimited circulation of the Bible in all Catholic countries, it is manifest that she desires the word of God to be cultivated by the faithful at large. If they have recourse to it with the requisite dispositions, they can not fail to derive the most signal advantages from its sublime teachings.

* *Ibid.* p. 3.

* Mr. Maitland, an Anglican divine, in his "Dark Ages," has victoriously refuted the calumnies of Robertson and other writers, who have contended, in opposition to the clearest evidence, that the Bible was scarcely known in the middle ages. See, also, *Dublin Review*, vol. i, p. 367, and vol. v, p. 144, for the Catholic versions of the Bible.

But they should never forget that the first and most essential preparation of heart for the beneficial reading of the Bible is a spirit of humility, which will lead them to mistrust their own judgment in all cases of a doubtful or perplexing nature, and to interpret the sacred page in that sense only which is admitted by the pastors of the church. St. Jerom, writing to Eustochium, says: "If you meet with any passage which you do not understand, consult some person whose mature age, virtuous life and purity of faith, may render him more competent to explain it; and if you have not the opportunity of doing this, it is much better to remain unenlightened on the subject, than to extend your investigations at the risk of falling into error."*

To facilitate the understanding of the sacred volume, we will observe that the Scripture, particularly the Old Testament, has frequently two significations, the literal and the spiritual. Speaking of the ancient Jews, and the events which transpired among them, St. Paul says: "All these things happened to them in figure."† "Whatever is related of Abraham," adds St. Austin, "was both fact and prophecy."‡ Abel, for instance, put to death by his brother, foreshadowed the crucifixion of Christ by his own people. Joseph also, who, after having been sold by his brethren, became their benefactor during a time of famine, was a figure of Christ, who was sold by a treacherous disciple to the Jews, and by his death became the Saviour of them and of all mankind. The prophets, in foretelling future events, sometimes make use of language which expresses a past or present time. Thus Isaiah, in alluding to the sufferings of our Lord, employs these words: "Surely he hath borne our infirmities, and carried our sorrows, and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins,"‖ &c. It should be observed, also, that every passage of the Scripture which can not, in the literal sense, be referred to matters of faith or morality, should be understood in a figurative sense. This rule is clearly mentioned by St. Austin, and cautions the reader of the sacred text against the literal interpretation of such expressions, as seem to attribute to God the passions of men, or to suppose him endowed with corporeal faculties. Before entering upon the reading of the Bible itself, it would be well, especially for young persons, to peruse some work which may serve as an introduction to it, by giving a general outline of the subjects treated in the inspired books. Fleury's Historical Catechism and Challoner's History of the Old and New Testament, with Milner's Summary, may profitably serve for this purpose. As to the order to be followed in reading the holy Scriptures, that indicated above by St. Jerom will be found of great utility.

We have remarked that an essential disposition in the use of the sacred books, is a spirit of humility, or of docility and submission to the authoritative declarations of the church. The object to be attained by this exercise is not the formation of our religious belief, or the discovery of new articles of faith, but the confirmation of the truths which the church of God has transmitted from age to age, and an encouragement to practise with constancy the duties inculcated by the Author of Christianity, and which are more specifically defined by its duly authorized ministers. When the sacred writings are resorted to with this disposition, they can not fail to nourish the faith and piety of the Christian, because it banishes all the perplexities which may arise from a spirit of curiosity or a presumptuous confidence in his own lights. The most intricate difficulties will then make no dangerous impression upon his mind, because, as Fenelon observes,

"When men sincerely and piously believe that the word of God is deeply mysterious, and therefore impenetrable to our feeble reason, they in this case listen with docility to their pastors explaining and justifying such passages of the sacred text as are difficult and perplexing; they turn their whole attention towards those principles which serve as a key to the truth; they are diffident in themselves, and even timidly careful not to indulge too far either their curiosity or their reasonings. . . . They read it under the guidance of their pastors, or of their prudent and experienced directors; and they read it also in the spirit of the church itself. Conducted by the same maxims of Christian wisdom, they pray still more than they read, convinced that prayer, beyond every other principle, best opens to us the knowledge of truth."*

* Lib. 2, epist. 17 ad Eustoch.
† 1 Cor. x, 11.
‡ Serm. ii, c. 6, n. 7.
‖ Ch. liii.

* The Written Word, &c., p. 30.

That this was the only use of the inspired writings among the laity, ever countenanced or authorized by the Christian church, is plain from all the documents which exhibit its practice in the earlier ages and in subsequent times. 1. The Scriptures themselves distinctly assert that they contain "some things hard to be understood, which the unlearned and the unstable wrest to their own destruction;"* and consequently they suppose the exercise of an authoritative tribunal, to which the faithful may have recourse, for the determination of their religious belief. Without this, it would be impossible for an individual to wrest the Scriptures to his own destruction, because he could not be accountable in the sight of God for errors which he had not the means of preventing. 2. During the primitive ages of Christianity, the Bible, although recommended to the body of the faithful, was withheld from those who were newly converted. They were not permitted to read it until they had been prepared by a due course of instruction to receive with docility the teachings of the sacred book. This term of probation lasted generally for three years, and never less than two.

3. That the Scriptures were not placed in the hands of the laity as a rule for forming their faith, is evident also from the fact that the Scriptural canon was not settled until the latter part of the fourth century, and therefore could not serve as a guide in the decision of so important a matter. Hence many nations, as St. Irenæus of the second century testifies, were converted to the Christian religion, without any examination of the inspired volume. 4. It is undeniable that, upon the appearance of any errors at variance with the faith universally held, it has at all times been the custom of the Christian church, not to refer the individuals who broached these errors to a more diligent study of the Scriptures,—for heretics in every age have pretended to derive their new-fangled doctrines from the sacred writings,—but the consideration of the matter was assumed by the chief pastors, and their decision was looked upon as definitive on the subject: thus were the Manicheans, the Pelagians, the Arians, the Nestorians, and all other innovators, condemned by the church. 5. The inspired volume could not have been considered, in the hands of the laity, as the mode of discovering the truths of revelation, because, if such had been the case, it would follow that few, comparatively speaking, before the art of printing was introduced, possessed the necessary means of acquainting themselves with the doctrines to be believed, and ascertaining what doctrines were to be rejected; and, therefore, that Christ had not provided adequately for the communication of religious truth.

It follows from all this that the inspired volume was read by the faithful, not as a necessary means of instruction, but for the purpose of strengthening their religious sentiments, and animating themselves to the more zealous pursuit of spiritual things. They used the holy Scriptures by way of co-operating with the pastors of the church, to whom they chiefly looked for direction in reference to the great affair of salvation. Hence the reading of the inspired volume always went hand in hand with the teachings and explanations of the clergy; the sense attached to it by ecclesiastical tradition was continually pointed out to check the presumption of private individuals and prevent the danger of an erroneous interpretation. It was also customary for the people, when any difficulty arose concerning the meaning of the sacred text, to consult the pastors of the church; and if a person was supposed to entertain opinions at variance with the true sense of the sacred books, the bishops exposed the error, by representing the views which had always been held by the church at large, and frequently recourse was had to the see of Rome, in order to render the decision more authoritative and imposing.

In this state of things, when there existed among the faithful generally a spirit of submission and docility, when the authority of the clergy was duly respected, when religion too had nothing to fear from the dissemination of spurious versions of the sacred writings, no further precautions than those we have mentioned were adopted, to prevent the abuse of the sacred volume, and to guard the deposit of faith from the encroachments of error. They who were well grounded in the doctrines of revelation, were permitted to read without restriction the books of the holy Scripture. But when, at a later period, the existing defences of religious truth became less effectual,

* 2 Peter iii, 16.

and especially after the storm of the reformation, when the fundamental principles of Christianity were most violently assailed, by proclaiming every individual an authorized interpreter of the Bible, and corrupt and partial translations of the sacred volume were disseminated on every side, the church deemed it necessary to interfere, and to curtail the privilege which under other circumstances had been salutary in its effects, but which now had become dangerous. Not until the flagrant abuses of the word of God in the sixteenth century, did she introduce any change in her discipline regarding the general use of the holy Scriptures. But at that time it became her duty, as guardian of the faith once delivered to the saints, to defend it at those points where it was most furiously assailed, and as the prevailing error of the period to which we have alluded was the setting up of private opinion against the authority of the church, and the circulation of corrupt versions of the Bible, the only protection left to the truths of Christianity was to be found in the more rigid adherence to the teachings of the chief pastors, whose special office it was to transmit and explain the doctrines of religion. For these reasons it was required by the holy see that the reading of the sacred volume should be permitted to those only among the laity who were judged fit for it by their pastors, and who would receive no detriment from its use.

Protestants have taken occasion from this rule of the *Index* to denounce in the most unmeasured terms the Catholic church, as the enemy of the Bible, as aiming at a tyrannical sway over the rights of conscience, as wishing to set aside the word of God and substitute in its stead the vain traditions of men. But do not Protestants themselves act upon the same principle? They do not indeed prohibit the circulation of the Scriptures among the laity; but are not the different sects which spring from the indiscriminate use of the Bible always at war with and condemning each other? In what then are they really opposed to the discipline which they ascribe to the Catholic church? And which is the more consistent, to allow all persons whatever to form their faith from the Scriptures, and then to denounce them as heretics, to hold no spiritual communion with them, to consider them in deadly error; or to prevent these errors by cutting off the cause that leads to them, and directing the Christian to a more rational mode of preserving the purity and integrity of his faith? The reformers and their adherents have always virtually admitted the wisdom of the Catholic church, in their bitter denunciations of the various and extravagant systems which their own principles engendered; and in the time of Cranmer such were the disorders arising from the unrestricted use of the Bible, that even a *reformed* parliament, with the approbation of the *reformed* archbishop just mentioned, prohibited the reading of the Scriptures among those of the laity who were supposed incompetent to understand and explain it.

It must be observed also that, as the use of the Bible among the people generally is not essential for the formation of their religious belief, or for the regulation of their morals, the restriction of this use is far from depriving them of any necessary means of salvation. They still possess the true and the only sure method of acquiring the knowledge imparted by Christ and his apostles; the method of tradition, without which the Scriptures themselves would be of little or no avail. This was the method by which Christianity was originally established; and in the same way is it to be maintained among those who now profess its doctrines. The teaching of the church, or the authoritative declaration of its pastors, has always been, and still is an indispensable guide to the Christian. To set this aside would be at once the shipwreck of his faith, whatever may be his biblical knowledge; because he is at all times under the obligation of hearing the pastors of the church as the representatives of Christ himself; while, on the other hand, he may not have read the inspired volume, and still receive from its duly authorized interpreters the doctrines of eternal life. Thus does the church become a living and infallible Scripture to the laity;

"A Scripture distributed amongst them, in a way of all others the best adapted and proportioned to their capacities and wants. It is under the impression of these feelings that St. Austin says to the faithful, 'attend to the Scriptures; *we* are your books.' Men do indeed read the Scriptures, when they listen to the voice and instructions of their pastors who explain them, and who inculcate and deliver to them those parts of the sacred volume,

which are adapted to their respective duties and obligations."*

The idea that every individual should study the sacred volume as a matter of necessity or obligation, has no foundation in the constitutional form which Christ gave to his church; but entirely subverts it. When he commissioned his apostles to preach the gospel, he appointed them teachers of mankind: "Go, teach all nations;" he established them and their successors in the ministry, witnesses of the truths which he had revealed: "You shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth;"† or, in other language, their office is to watch over the deposite of faith, to guard it from error, and this testimony which they are bound to give in reference to the doctrines of Christianity, necessarily supposes in them a judicial authority. But this authority vanishes at once; it has no meaning, if the laity are also to be judges of the faith. This hypothesis, however, is not only opposed to the express declarations of the Scripture, it is at variance with the practice of the Christian church from its very origin to the present day. Hence, even were the inspired volume possessed or read by few individuals, they would still be amply provided with the sources of religious knowledge, and with all that is necessary for the purity of faith and of morals. These means are furnished in the teaching of the church, and it is therefore plain that, although for prudential reasons she were to restrict the use of the holy Scriptures among the laity, she could never be justly charged with hostility to the word of God or with a design to keep the people in ignorance of the Bible. It might with equal reason be alleged against the constitution of our country, that it is tyrannical in its character, because it does not suffer every man to interpret the law according to his own views. The explanation of the law belongs to the judicial authorities; so in the church of God does the interpretation of Scripture devolve upon its duly appointed pastors: and as the body of the people consider it perfectly unnecessary that they should go through a course of legal study, so in the church which Christ has established, the study of the inspired volume is by no means essential to the laity, though it may be very beneficial.

We have thought it useful to place before our readers some remarks in relation to the prohibition of the church regarding the indiscriminate use of the sacred writings, though this discipline no longer exists. At a time when the storm of religious innovation threatened a serious injury to the faith of Christendom, by the diffusion of false versions of the Bible, and the proclamation of principles diametrically opposed to the conservative authority of the church, she raised her voice in defence of the sacred deposite confided to her keeping, and regulated the use of the Scriptures among the laity by a salutary restriction; but as it was only a disciplinary enactment, and designed to take effect under particular circumstances, it was not universally adopted; and now, there being comparatively little cause for apprehending the evil consequences which gave rise to this discipline, it has become obsolete in the church, and the faithful are no where prevented from using the authorized translations of the sacred books. The enemies of Catholicity have, indeed, discovered in the recent encyclical letter of the pope, sufficient matter for the indulgence of their hostile feeling, and have not failed to sound the alarm, as if a new assault had been made upon the Bible by the chief pastor of Christendom. But, as usual, it turned out that the only real ground of apprehension lay in their own misrepresentations. The sovereign pontiff has merely guarded the faithful against the efforts of certain Bible societies, whose editions of the Scripture are not acknowledged by the Catholic world, and has directed their attention to the great principles of Christian orthodoxy, which must always serve as the protection of their faith.

From the observations we have made, it follows, in the first place, that the Catholic church has always desired to see the holy Scriptures in the hands of her children. Secondly, she has placed no restriction upon the use of the Bible among the laity, if we except a short period subsequent to the reformation, when the circumstances of the times imperiously demanded some such regulation. Thirdly, this disciplinary restriction was only adopted in some countries, and at the present

* The Written Word, &c. p. 8.
† Acts, ch. i.

day it no longer exists. The only requirement now on this point is, that the version used by the people be approved, and illustrated by commentaries from the fathers and other Catholic writers.

But, in sanctioning the reading of the sacred volume by the faithful in general, the church has at all times expressly avowed, and acted upon the principle, that the Scriptures, independently of an unerring guide, are not adapted to the discovery or the preservation of religious truth; and she might appeal, for the accuracy of this principle, to the admissions of Protestants themselves. They have, ever since the period of the reformation, deplored the lamentable divisions which the liberty of private interpretation produced; but in vain have they endeavored to remedy the evil, which will always be exhibited among the sects consisting of as many judges of the faith as there are members belonging to them. When Luther had once opened the flood-gates of error, he contemplated with dismay, but he could not check the ravages of the impetuous torrent. "Men are now come to such a pitch of disorder," he says, "that they stand no longer in need of any teachers. Every man now gives the law to himself." Mosheim relates that, in certain parts of Germany, fanaticism had been carried to such an extreme as to invoke the interference of the civil power, which forbade the reading of the Scriptures. Melancthon acknowledged that "the whole Elbe could not supply water enough to bewail the dissensions of the reformation." Such was the language, too, of Calvin, Dudith, and of all the leading men who contributed to the religious revolution of the sixteenth century. Many of the most distinguished Protestant writers have gone much farther than this, and with a strange inconsistency have acknowledged the impracticability of discovering revealed truth or maintaining it in its purity, without resorting to the Catholic rule of faith. "The ignorant and the simple," says Jurieu, "are not only incapable of finding out the truth by reading the Bible, but I allow that such means of finding out the truth is absurd and impossible, and utterly beyond the reach of the public."* The celebrated Claude has expressed the same opinion. As to the use of the Scriptures without a guide, Archbishop Bramhall observes that "the unrestricted liberty of reading the Bible is more injurious to religion than all the restraints of the Catholics." The learned Selden declares that "those two words, 'scrutamini Scripturas' (search the Scriptures) have undone the world;" and for the same reason have several learned members of the Anglican church avowed their unequivocal opposition to the efforts of our modern Bible societies, convinced, as Dr. Norris remarks, that they are "fraught with danger to the best interests of truth and unity, throughout the world." We shall conclude these hasty observations with the following extracts, one of which is from a distinguished Protestant minister, and the other from one of the brightest luminaries of the primitive church.

"If it be the wish of men that the Bible should not become useless and even dangerous; if on the contrary it ought to be a fixed rule of faith and conduct; it ought then essentially to be accompanied by a tribunal, established to fix and decide its sense. And this tribunal, in order to perform such office, should be invested with an INFALLIBLE authority. Such has, in all ages, been the opinion of the most eminent and distinguished members of the church of Christ."*

"Disputes must necessarily be endless, where men appeal only to the Scriptures to decide them. In this case each party may grant and deny, and deny and grant for ever. The victory in all such contests must remain always doubtful; and the effect will be that each side will claim it equally, and even continue each the more fixed in its own opinion. And what therefore is the method which, on the occasion of such contests, men ought in their prudence to adopt? Why, let them look for that AUTHORITY—for those pastors to whom the depositum of faith has been confided, and to whom the Scriptures themselves belong. It is from these that we receive both the true Scriptures and the true sense of the Scriptures."†

W.

* *Vrai Syst.*

* Starke.

† St. Austin. See various other authorities and citations in *The Written Word and Living Witness*; a volume which should be widely circulated, and will be found highly interesting both to Protestants and Catholics.

THE RUINED CASTLE.

A POEM.

(The following lines were called forth by the contemplation of the ruins of a very large old feudal castle, standing on the edge of the Roman Campagna, not very far from the hills of Tusculum, and of which no historical trace can be furnished by those who reside in the neighborhood, though from its extent, and the appearance of the walls still standing, it seems to have been once a place of wealth and strength. The original poem was kindly furnished for insertion in the Magazine.)—Editor.

"Mors etiam saxis nominibusque venit."—*Rutilius.*

Full many a name emblazoned on the scroll
  Of Fame has shone, which now forgotten sleeps;
Full many a breast has panted for the goal
  Where Glory's power her brilliant record keeps,
To learn that Death e'en Glory's laurel reaps.
  Ambition yet one useless name would save,
Where thousands moulder in unhonored heaps;
  While bowing still beneath the fatal glaive,
  Man and his little works sink in a common grave!

Behold the mass of grey and broken walls
  That sadly deck yon solitary hill.
There mantling ivy rustles in the halls
  Which festive groups were often wont to fill,
Ere yet the pride of feudal times was chill.
  There from its lance the flaunting standard hung,
The mellow bugle smoothed the forest rill;
  Or louder peals of martial music rung,
  And, suddenly, to arms a thousand warriors sprung.

When from the neighb'ring heights, in martial pride,
  Rank after rank upon yon meadow poured,
And quickly drawn in bright array, defied
  The warriors of the castle and their lord,
'T was then the fiend of battle wildly roared;
  The tramp, the shout, the groan, and haughty mock,
In dread confusion, to the welkin soared:
  And now they pause! and now a mighty shock!
  And hosts are broken there as waves on ocean-rock!

Who knows how often, with a swelling heart,
  The chieftain paced his towering battlement,
Defying time, or warfare's rudest art,
  To shake the pillars of his tenement?
He fondly dreamed, though ages should be spent,
  'T would still be sounded by the trump of Fame,
How lithest in the gaudy tournament,
  How first where hotter grew the battle's flame
  Was he, and the bold knights, whose watchword was his name!

And where is he! the chief who, once so proud,
  Bespoke renown that never was to die—
His blithe retainers, and his warrior crowd?
  Entombed beneath a sunless soil, they lie—
The leader with his meanest vassal nigh—
  Without a stone to grace his narrow bed;
Without a token of his memory,
  Save, thrown up by the astonished rustic's spade,
  Some mouldered bone, void helm, or old rust-eaten blade.

Go ask what ranks his lordly standard led,
  When was it borne in triumph o'er the meads.
Who were the brave that 'neath his falchion bled;
  What minstrel's lute rehearsed his mighty deeds;
And boast, when finding who thy riddle reads!
  Go ask who bade this princely mansion grow,
Whence brightest glory to its name proceeds;
  Who was the traitor — friend — or vengeful foe
  That shook its massy walls, and laid its towers low!

Proud mansion! who may tell how great a mind
  Devised the beauties of thy noble plan;
What treasures, to upraise thee, were resigned:
  How, while the stranger lingered still to scan
Thy ornaments, the hours unheeded ran.
  What proofs of art and labor met his view,
Sublimest essays of ingenious man;
  What forms arose, so fair in limb and hue,
  That breath or speech was all they wanted to be true.

Methinks I see upon the spacious floor,
  Or nobler wall, the polished marble shine
That told the day when some high lord of yore
  Had, with his presence, graced those halls of thine;
Or bore the hero's well remembered sign
  Whose falchion laid some famous vaunter low;
Or which, mayhap, was chiselled to consign
  To each succeeding age, as time should flow,
  The feats of knight or bard, whose ashes slept below.

And while I listen, through the brilliant hall
  Methinks enchanting strains are swelling yet;
Upon mine ear the mingling voices fall
  Of ladies fair, and knightly galliards met,
In yearly mirth, for some gay festival.
  Below, the captive, from his living tomb
Now listens — and now turns him to recall
  His own delights, ere life had lost its bloom;
  How weeps he for his spouse—his babes—his distant home!

How sweetly, 'neath thy casement's high survey,
  The scene its rich variety displayed: . . . .
The distant hills, the hamlet, by the way,
  And princely villa, round the walls outlayed,
Where nature's simple views the eye delayed
  With wood, and lawn, and grazing herds of deer:
Where gentler scenes, by tasteful art portrayed,
  With fount, and bower, and gaily dressed parterre;
  Nor were such charms alone war's grim abode to share.

When over bushy hill, or spacious park,
  The rival huntsmen struggled for renown,
How glad at even, 'midst the neigh, the bark,
  The crowd's encircling hum, and tale made known,
Each token of their hardihood was shown!
  Or, when returning from the toils of war,
Victorious ranks rode 'neath the portal's frown,
  With foraged spoils their castle home to store! . . . .
  O long forgotten feasts, and honors now no more!

For, of the pride of that sublime abode,
  Whose towers o'erawed the humble plains, around
Which, for so long, the alternate pageant showed
  Of camp, and court, what — what may now be found?
Ah! lacking e'en a title's empty sound,
  Though once held sacred to undying fame,
Here, from their ancient lords' sepulchral ground,
  The traveller's glance these hoary ruins claim,
  To tell all he may know, where stood the giant frame.

The stately tower has fallen to the ground,
  The solid ramparts yield to slow decay,
And seedy nettles cluster where his round
  The vizored guardian trode in ancient day. . . . .
In every breeze rank pensile vine-shoots play
  Across the unsheltered top. The viper now
Feeds in the vault where first the prisoner lay,
  And through the turf that once, mayhap, did glow
  With not ignoble gore, the rustic drives his plow. . . . .

And yet, when hither from some distant hill
  You turn your eye at twilight's pensive hour,
You start to see how flitting hazes fill
  The gap of ages — how the broken tower,
The sunken arch, and fallen portal, lower
  In sullen grandeur, through the deepening gloom;
Until, deceived by fancy's magic power,
  While musing on the warrior's ancient home,
  You half neglect to mourn his long forgotten tomb.

For, now, alas! the wind, through hall and room,
  Unheeded, moans, and through the lowly cell;
And lightnings glimmer, 'mid the tempest's gloom,
  Upon the drenched hearth, whence often fell
O'er mirthful groups around, with soothing spell,
  The fagot's blaze! Else to no sound ye hark,
Save the bat's flit athwart the moon-lit dell,
  Save the echos waked by guardian mastiffs' bark!
  Or melancholy owl complaining through the dark!

Oh! thou, whoe'er this lonely way may'st tread,
  Pause: turn thine eye upon those silent heaps;
Each stone could tell a legend of the dead!
  All here the soul in sacred stillness keeps;
No rumbling wain along the highway creeps,
  No din of cities wakes the encircling wold;
And sober contemplation here, where sleeps
  In his cold tomb the mighty one of old,
  May hear in words like these, the worth of glory told.

"From those who tenant this deserted earth
  Yet burned erewhile with chivalry's proud flame,
Learn that the vauntings of ancestral worth,
  The crested helm, and shield of feudal fame,
But serve to gild the tinsel of a name,
  A frown may blot as could a smile illume.
Learn, ever though to touch the goal you came
  Undimmed the lustre of your laurel's doom,
  Its light will not dispel the shadows of the tomb.

"Then let a nobler pride exalt thy mind
  Than such as cold ambition can bestow:
Know that his fame who benefits his kind
  Alone is not defaced by death, and know
Virtue alone is greatness here below!"
  These useful truths 'neath fancy's magic sway
In softly pensive numbers seemed to flow,
  Blent with the whisperings of yon wavy spray
  With the low murmuring breeze that sighs along the way. J. W. C.

THE STUDENT OF BLENHEIM FOREST,

OR THE TRIALS OF A CONVERT.

BY MRS. ANNA H. DORSEY.

Continued from p. 57.

CHAPTER IV.

The Closet and its contents.

COLONEL Clavering noticed the change in the conduct of his son, and was almost undignified in the expressions of his joy, which occasionally found vent in certain confidential hints to him and knowing glances at Isadora, who, fully conscious of their import, could only reply with eloquent blushes and downcast eyes. He fancied that matters were now progressing with auspicious and delightful certainty, to the consummation of his wishes, and so sanguine was the old gentleman as to their final result, that he had drawn up documents and plans relative to marriage settlements, large expenditures for bridal presents, and costly equipages. These papers were signed, sealed, and ready to be placed in his lawyer's hands the very day when his son should inform him of the conclusion of this, to him unnecessarily long and tedious courtship. Clavering, although much preoccupied with his polemical difficulties, could not affect to misunderstand his father's wishes, or remain blind to the conscious blushes of Isadora; and when he thought of the consequences which might result to her delicate and shrinking nature, from a misunderstanding of his sentiments toward her, he was undecided how to act, and perplexed with the most painful misgivings. His attachment did not extend beyond a generous appreciation of her almost faultless nature, and, independent of this, there was a reserved and secret vow, known only to himself and heaven, which he had determined to make, if he found that peace and security in the Catholic religion for which he ardently and devoutly prayed, and which would have prevented his giving a secondary thought to matrimonial projects, even if his chivalry and high sense of honor had, under other circumstances, dictated it. In this painful position he scarcely knew what course to pursue! He could not, without an apparent assumption of gross vanity, have voluntarily schooled his manner to a cold civility towards Isadora, and if he continued the attentions which were really dictated by his fraternal affection, the error might become incurable; so he determined to preserve a frank and kind demeanor, and the most polite manner towards her, in all the necessary little attentions which he might be called upon to show her! The colonel had gone to Fredericksburg on urgent business, to dispose of some valuable property which he wished to get rid of on account of its locality, or he would, in his almost childlike impatience, have brought matters to a rapid and decisive crisis. Clavering dreaded this anticipated interference with a pang which he was careful not to acknowledge, for he well knew the stern and unbending nature of his father. Notwithstanding his systematic resolutions, his manners, unconsciously to himself, assumed a

shade of reserve, and gradually, very gradually he again almost forsook the social family reunions, and devoted himself exclusively to his books and pen. Isadora, with woman's unfailing tact, soon discovered the change, and although it fell over the sunny portals of her heart like bars of ice, she displayed no flashes of unwomanly resentment, or airs of defiance, but her face became paler, her step was more quiet, and, perhaps, her mien was a degree more proud and stately than before; but this was all; her place was never vacant in their little circle, and her voice was still heard amidst the happy words of those who gathered beneath the roof tree as her aunt's guests. There was the same quiet smile, though shorn of its beams, still nestling in the dimples of her cheeks, and the fever at her heart, so absorbing, so intense, withered the blushes that might have suffused them, when Clavering, rousing at intervals from his selfish studies, extended kind attentions towards her, and, forgetful of the past, uttered gentle and kindly words!

"Mother," exclaimed Clavering one morning, entering her apartment with a flushed and excited countenance, "here is a letter which I have this moment received from a Catholic clergyman of Baltimore, which tells me that my books will be here to-morrow. Listen now, he writes thus: 'If, after a candid investigation of the doctrines of our faith, you should still feel undetermined, I earnestly hope that you will come without delay to Baltimore, and *see* the practical illustrations of it among a numerous and exemplary body of Christians, ere you give up the important subject.'"

"Oh! my dear Louis," cried Mrs. Clavering, agitated, "you know not into what an abyss you are falling! I do not refer to this faith after which you so earnestly run, but your father! Oh heavens! try, if possible, and rest satisfied with the doctrines of the church in which his family have all lived and died!"

"Mother, mother," he answered in a deprecating tone, raising his hand with impressive gesture, "would you have me yield up, for earthly motives, the work of my eternal salvation? No, I can not believe it."

"But, my son, try and work out your salvation without flying to the Roman Catholic church — a church detested by your father, with a settled and determined hatred!"

"Never, mother! Light has dawned upon me, and I should be unworthy of heaven's grace, did I now close my eyes to it."

"Alas!" said Mrs. Clavering, while tears streamed down her cheeks, "is not this some fantasy, conjured up by the arch tempter, to cheat you with mad speculations?"

"Do you recollect, my mother — do you recollect a small golden crucifix which, some few weeks ago, I saw hanging on your bosom?"

"Oh, heavens! do you not fear?" — interrupted his mother, pale and anxious.

"Nay, nay, my mother; the writhing and agonized form of the expiring God-man, though represented in senseless metal, is not calculated, methinks, to awaken mad speculations in the heart of man! Something whispers me that this beacon will guide me right at last!"

"My dear," said Mrs. Clavering, "you forget that all Protestant Christians found their hopes on the cross of Christ!"

"Aye, mother! but who among them cherishes it as the visible mark or sign of those hopes? None; unequivocally none, if you except a few Episcopalians. By all others it is rejected, and sneered at as savoring too much of popery; they exclude it with jealous care from their churches and ceremonies! But among those same abused papists I find it prized as a sign above all others, marking every rite with its sacred impress; from the brow of the wailing infant, to the last agony of decaying nature, it stands a perpetual remembrance of Him who suffered for our transgressions! The time is past when I placed implicit faith in the truthfulness of those histories in which the ancient faith is so misrepresented; I find that they have, like an angry wind, swept away the chaff from its granaries, and left the ripe fruits behind!"

"Ah!" cried Mrs. Clavering, clasping her hands, "thy retribution, oh heaven! is at last gathering around my faithless and erring heart."

"Retribution, mother?" asked Clavering, astonished; "what means this?"

"Ah, my child, you know not! but it may yet open for me the portals of heaven — leave me, leave me, my son — but return this evening, ere you retire to rest."

Clavering left his mother with a heavy heart, and wondered at her painful and unusual emotion, until his mind became too much agitated for reading or repose; so, snatching up a book,

he left the house to seek among the thoughtful solitudes of the "Forest" a refuge from himself.

At the appointed time Clavering was with his mother, who, with a veil wrapped around her, and the golden crucifix exposed on her breast, and holding a lighted taper in her hand, told him in a quiet voice to follow her. Traces of tears were lying heavily on her cheeks, and her face wore an expression of deep emotion. He walked by her side in silence, until they came to an apartment in a distant part of the house, which, being never used for ordinary purposes, had been converted into a receptacle for all the dilapidated heirlooms of the family. Within this was an inner room or closet, which had never, within the memory of Clavering, been opened, and he now recollected how he had, when a boy, literally worn his curiosity out in useless endeavors to see what it contained; but there was no crack or crevice through which he might penetrate its mysteries. After carefully locking the outer door, Mrs. Clavering paused before the mysterious spot, and touching a spring, the door slid back into the wall, revealing to the astonished eyes of her son an *oratory* most exquisitely fitted up; tapers blazed on its long forsaken altar, lighting up with a star-like radiance every object on it. Mrs. Clavering knelt, and her son bowed beside her, gazing in wrapped and solemn admiration on the impressive scene. There hung, in finely wrought ivory, a representation of the death of Christ; here stood a statue of the holy mother, bearing on her bosom the "child Jesus." Against the draperies of crimson and gold which hid its walls hung two or three superb paintings in oil—one an *Ecce homo* by Guido René, a Magdalen, and a Madonna, by some of the old masters. Vases of flowers decked with living beauty and pure incense the little shrine, and from their midst the holy face of Madonna seemed to smile in sweetness on her wandering lambs, inviting them, with irresistible persuasiveness, to repose their cares, their doubts and anguish, at the feet of her divine Son.

"Mother," said Clavering in a low voice, "explain this mystery! Oh, my God! can it be that *this* is one of the traits of that church which I once looked on as abominable? This, this scene of holiness!" cried he, stretching forth his hands in uncontrollable emotion. "It is not yon finely carved ivory, or cunningly wrought marble, the breathing colors of those holy pictures, or the blending of earth-born flowers and starry lights; it is not these that move me thus. Mother, think not that I rave, for, believe me, there are deeps stirred in my soul as if by the hand of an angel, which have never been breathed on before."

Mrs. Clavering wept in silence.

"What a scene," exclaimed he, "for holy contemplation! What sweet drops distil from eternal founts, and fall gently on the troubled soul, while reposing in humility at the foot of the cross! And thou, holy mother, acknowledged of God as most 'blessed among women,' found worthy of bearing on thy breast his Son, clothed in thy flesh, can not *I*, a sinful creature, gaze on thee whom the great and eternal God thus honored, with love, and prayer, and veneration, without robbing him of a single beam of his ineffable glory? But, my beloved mother, you weep; why is this — you weep?"

"Ah, Louis!" said Mrs. Clavering, rising, "tears can not wash away the remorse of my heart; I will — it is not yet too late — make all the restitution in my power."

She lifted the drapery from the front of the altar, and disclosed underneath a shelf well filled with books. The dust and damp of years had moulded their covers and mildewed their leaves, showing that they had long lain neglected and unopened. There were the "Lives of the Saints," besides many books of Catholic devotion, by a Francis of Sales, an Augustin, an à Kempis, and a few which bore on their title-page the names of the pious and venerable Challoner, and the gifted and powerful Bossuet. Among these, Clavering saw a little book which bore the unassuming title of "The Papist Misrepresented and Represented," and, hoping to find within its pages some definite and conclusive proofs, selected it for his next day's reading.

Mrs. Clavering now extinguished the lights, and, instructing her son how to manage the spring which opened the door of the oratory, accompanied by him, left the room, carefully locking it and placing the key in his possession. Clavering's whole countenance was flushed and irradiated. The hope of being safely guided into a haven of repose; the indistinct view he had of the promised land; the indefinable sensation of calm which pervaded his soul gave him a sincere earnest of future consolations.

"My son," said Mrs. Clavering, as she entered her apartment, "bear with patience, until to-morrow, the mysteries of the last few hours; then I will tell you of some passages in my past life which will explain all. Give me an hour to-morrow morning."

"Thank you, mother," said the young student; "thank you, from my heart of hearts, for the revelations of this night. I will be true to my trust."

Then, while he pressed his lips to her hand with the tenderest affection, she replied —

"Yes, come, as soon as you please; meanwhile, go to rest with my blessing, and pray for your mother."

CHAPTER V.

Mrs. Clavering's secret.

Mrs. Clavering was seated by a window which opened on the garden and presented a view of the noble river, on whose bosom the morning sun now beamed, transfusing with his glory each little ripple into waves of liquid light. Sweet odors rising from white bosomed flowers and roseate blossoms, which still bore in their modest chalices treasures of dew, ascended upwards, and, as the wind in playfu dalliance shook the branches of the sweet scented "pride of China" and the broad leafed catawba trees, myriads of lilac and snowy blossoms fell from their branches to the earth, making the air literally oppressive with their fragrance. It was a lovely scene spread out in fair panorama around her, and she had only to look from the window to behold, stretching away as far as eye could reach, their vast possessions. Broad, fair acres, and richly cultivated land, forests of timber and fields of waving grain, miniature prairies of the cotton shrub, looking as if fleeces of snow had fallen among their dark green leaves, were there. There also were her slaves, well clad and happy, chatting cheerfully, or singing in loud sonorous chorus as they plied the hoe or followed the plough in the cultivation of the fields. Yes, it was all hers, with the elegant mansion in which she resided, all its well chosen appurtenances of splendid furniture, massive silver and gold and jewels, obedient and attached vassals, a family who worshipped her, and, above all, a husband who still looked on the mother of his boy with proud and happy eyes, although time had spun white threads among her raven hair and stolen from her face the delicate tints of youth. And last, though not least, among her possessions was that son who from his birth had been the garner spot of all their most cherished and blessed hopes! But with all, oh! perverse human nature! *she was not happy*, for her soul had long fretted and beat its wings in bondage. Mrs. Clavering was looking with some interest on the joy-inspiring scene, when a light tap at her door admonished her of the presence of her son.

"I have come, dearest mother," he said tenderly, "as you requested—perhaps too early?"

"No, my child," she answered, kissing his pale forehead; "but what is this? you are not well—if you feel ill, do not, I beg of you, conceal it from me." In truth, his large beautiful eyes were heavy and languid; but he smiled away the fears of that tender parent, and throwing himself on a couch near her, said: "Now, my mother, if you will indulge me thus, and be kind enough, if the task is not too great, to gratify the curiosity you have so much excited, I am at your service."

"I have but little to say, Louis," she answered, "but that little comprises matters of some importance to me. As you already know, my lineage is ancient and respectable; but that they were all Catholics and numbered among them illustrious and holy men and saintly women, is a fact of which I believe you are ignorant. My father was the youngest son of a noble house, and at an early age made propositions of marriage to my mother, but in consequence of the great opposition from his family, who were staunch Protestants, and hers, who were devoted Catholics, a formal interdict was laid on a union which, had their religious sentiments agreed, would have been highly gratifying to both parties. After the lapse of a few years, during which time many tears had been shed, much unnecessary misery experienced, harsh words and prohibitory sentences uttered, it ended, as all other affairs of the kind do, with the marriage of the refractory couple, who, with ample means afforded by my mother's family and a good legacy bequeathed to my father by an aunt of his, emigrated to America, and, purchasing a rich plantation in Maryland, settled themselves happily on it. About this period the most intolerant acts characterized the legislative power of these provinces towards the Catholics, who, though persecuted and brow-beaten, had talented and powerful advocates and followers, who, unwavering in their

faith and loyal in their sentiments, commanded the admiration and respect even of those who would have inflicted scourges and penalties on them. Among these my mother stood pre-eminent, and her blessed example, aided by the prayers and instructions of the apostolic and saintly Carroll,* induced my father to inquire into, and at last embrace the faith which so adorned the character of his wife, and made great and illustrious by its divine influence the life and actions of the zealous clergyman. In a beautiful and secluded spot, shaded by the surrounding forest trees, on their own land, my parents had a little chapel erected, in which sometimes the holy mysteries were celebrated. Ah, Louis! well do I recollect that rude though beloved chapel! Its altar of rough boards, which were concealed by draperies of fine and costly embroidery, covered with flowers, and radiant lights which gleamed like stars among the rich and glowing tints of dew-gemmed blossoms, and the little niche, containing a small statue of 'our Lady of the forest,' to whom the chapel was dedicated, over which boughs and branches of the fadeless arbor vitæ and shining holly were so entwined that they formed a perfect Gothic arch. Well do I remember the floor, which, in place of mosaic marble or polished oak, was thickly strewn with tender blades of the graceful and odorous pine, over which soft carpet I have seen the young girls of the neighborhood, on festivals, strew bouquets and wreaths of the rarest and brightest flowers, and with beautiful affection, hang festoons of the pure lily and delicate roses around the shrine of our Lady. But why linger thus?" said Mrs. Clavering, wiping a truant tear from her cheeks; "I was the only child of my parents, one of whom, my dear and honored father, died before I had attained my twelfth year, soon after which sad event I was sent to be educated at a convent in France. Here no pains were spared by the pious sisters of the *Sacré Cœur* in my education; and, above all, my devotional feelings were so carefully trained, and every pious wish and religious sentiment so cherished, so encouraged, that, in comparison with my present sentiments, I can say it truly, Louis, I am fallen; my heart was filled with the most angelic hopes, and in heavenly aspirations I forgot the world into which I was again to enter. In those cloistered walls I shed tears, one of which to contrite hearts would be worth the wealth of Golconda, as morning and evening before the holy sacrament, or altar of our Lady, I offered up with pure and undivided heart my simple devotions. What music will ever sound so sweet to me as the blessed chaunt of the matin lay or nocturn office; or what earthly pageant ever presented such charms as the scenes of many a twilight hour, when all the community and many of those committed to their charge, after preparing by confession to receive on the following morning the 'food of angels,' assembled in solemn and devout order, gliding through the dim aisles of that lofty chapel to their respective places, like spirits veiled in white, chaunting in heavenly tones the litany of the Mother of God, and ending their prayer for aid by the thrilling strains of the Agnus Dei! Then," said Mrs. Clavering, clasping her hands, "at that moment I would close my eyes and almost imagine myself on the confines of an eternal and seraphic land, listening with calm though blest emotion to the songs of the redeemed! I was young and sinless then, and if it had pleased God to take me to himself—but it is well: I have been tried and not found worthy of passing through earth's ordeal unscathed and not feeling the anguish of its flames. I was so in love with a religious life that, under the pretext of attending more closely to my music and painting, I determined to remain two years longer after my education was pronounced complete; but the Abbé D'Harville, my director, to whom I explained my wishes, gave me no encouragement to embrace a religious life, advising me by all means to return, at least for a season, to the world whose allurements I so much dreaded, saying: 'My dear child, you have no vocation, I think, for a conventual life; but, if God calls you to it, and you are faithful to his grace, your wishes will be ultimately realized.' About this time came a peremptory summons from my mother to return home immediately under the protection and care of a Mr. Clavering, an old friend of hers, who had been spending the winter in the south of France for the benefit of his health. She informed me that she had purchased a house in Baltimore, and now resided there altogether. Ah! I could detail all the tender incidents of my departure from this home of my soul, but it is useless.

* Subsequently bishop and archbishop of Baltimore.

The night before I left the place where the most tranquil and happy moments of my life were passed, I spent several hours in the chapel before the Holy of holies, where so often I had received the bread of life; and as I knelt in prostrate supplication, watering the marble floor with my tears, I implored fervently and sincerely for aid and succor in my coming temptations. The next morning, before the stars had faded from the sky, I arose and descended to the convent garden to bid adieu to its shaded walks. I there plucked clusters of orange blossoms and lilies of the valley, and hastened up to make my last prayers and offerings to our Lady. I laid them in silence and tears on her shrine, reserving two or three as precious mementos of a place which my own presentiments told me I should never behold again." Mrs. Clavering took from her dressing table a small fillagree case, and pressed a spring on the top, which flew open, and revealed, not jewels or trinkets of gold, but a few faded orange blossoms and lilies of the vale! They were withered and yellow with age, and shorn of their freshness and beauty; but a faint perfume lingered around them, still imparting a touching and tender sacredness to this little memento. Clavering kissed the relic respectfully, and returned it to his mother.

"The final adieu between the beloved nuns and myself has never been forgotten! My last act was to throw myself at Father D'Harville's feet and implore his blessing. Our voyage was unmarked by any unpleasant incident, and favorable and gentle winds soon wafted our vessel to her destination, when Mr. Clavering, whom I had found to be a quiet and gentlemanly man, with kind paternal manners and an elegantly cultivated mind, conducted me to my mother's residence in Baltimore. I was then in my nineteenth year, tall, well formed, and you can see traces on my face which plainly indicate that I was then beautiful. I at first shrank from the world and its fascinations as from contagion, and in devotion to my mother and the quiet exercise of my religious duties, my time was well and happily filled up; but alas! the world followed me with its bewitching whispers—its pomp, its display and pride, until at last I began to look and listen and venture, step by step, along the borders of the vortex, and beheld with pleased and dizzy brain its changing pageantry. Oh, my God! didst thou then forsake me, or leave me only for a season that I might return to thee with an humbled and broken heart! The illusion was too beautiful; I heard myself praised, and my sayings and doings repeated as choice bon mots or graceful examples. I found myself courted, sought after and caressed, and spoken of always as the most beautiful of our select *coteries;* so at last, with a heart divided between heaven and earth, I yielded myself gradually up to the charm of earthly vanities! Among my most frequent visiters was Captain Clavering, one of the most elegant and accomplished men in the United States army, on whom, though some years my senior, I had in secret bestowed the first and sole affection of my heart; this, however, he never in the slightest manner understood, as my whole conduct towards him was characterized by a cold and dignified air. I forgot to mention that he was the son of my mother's friend, and as such was received in our family with the greatest cordiality; but again I must ask, of what use are the reminiscences? To a noble and elegant person he united an intelligent and cultivated mind, and withal was conscientiously pious, I believe, though a member of the church of England. He sometimes accompanied me to my own church, more, however, through courtesy than devotion; for, from certain observations which he occasionally made inadvertently, I was well convinced that he looked on the creed I professed as a perversion of Christianity; but, as he was too perfect a gentleman to obtrude his sentiments openly in my presence, I had no direct opportunity of finding them out until it was too late for me to retract. He declared his sentiments of affection for me most unexpectedly, and after a short delay on my part received a favorable answer and permission to ask the approbation of my mother. I suspected too truly his stern and uncompromising principles of dislike against the Catholic religion, and though this should have been warning sufficient, I chose rather to place my faith in the way of sacrifice, than sacrifice for it the endearing hopes of earthly love. My mother was much dissatisfied at the result of this friendly intimacy; but, finding all opposition useless, gave at last her reluctant consent to our union, requesting Captain Clavering at the same time, and in the most solemn manner, to allow me the privilege (if I ever became a

mother) of educating my children in the Catholic faith. After endeavoring in every way to change my mother's decision, he most unwillingly consented to this condition. Ah! my child! I—I, traitor as I have been to heaven and my religion, confirmed him in *his* errors by my indifference and apparent forgetfulness of all its most sacred obligations. Is it then strange or wonderful that, when I could so lightly break my oft-repeated promises and vows to God, he should forget a promise which had been extorted from him by a mortal? Oh! the long years of concealed anguish! the hours—but I will hasten to conclude, as I have already said more than I intended. Captain Clavering was of course opposed to our being married by a Catholic clergyman; but finding my mother inexorable also on this point, he yielded with an expression of irritation and displeasure on his usually calm features, and I afterwards heard muttered something about bigotry, prejudice, and devotees, which she did not deign to notice, for duty and religion, like piety and charity, are the twin-sisters of heaven, and she felt that to separate them would be sinful. The wedding gaieties passed off as all festivities of the kind do, and the time soon came, too rapidly, for us to leave Baltimore and take up our residence at Mr. Clavering's seat in Virginia. The day before I left home my mother took me aside, and, showing me a large box already packed and nailed up, laid her dear arms around me, and said, with sighs and tears: 'Ah, Josephine! God grant that this union may be happy! You are going where you will neither see nor enjoy any of the privileges of your religion. God grant, my dear child, that you may not forget and at last forsake it!' 'Never! never! my beloved mother,' I exclaimed, clasping her in a loving embrace. 'I hope not, my darling; but there is a fickleness of purpose about you, Josephine, which alarms me with sad anticipations. Rather, oh! rather would I with my own hands deck this darling head and perfect form with the cerements of the grave, and see it laid in the forgetful earth, than live to know that you had betrayed the Lord in his faith. In this box you will find some books of devotion, and every thing necessary to fit up an oratory in your far off home, which I have after much delay and difficulty prepared. I charge you do it, and never let a day pass without going thither, to bend your knees in humility, saying at the same time the prayers of the church, that you may be delivered from temptation. Here,' she continued, 'is a gold crucifix, which you must always wear; never for a moment let it leave your breast, and our Mother of grace shield you from the snares of the enemy; our Lord bless and go with you, my child!' Louis, I never saw that beloved mother again. We were received by the neighboring gentry with rapturous welcome, and, in fact, such were my engagements in this perpetual routine of kind civilities, and the reception of visiters with whom, for one year, our house was continually thronged, that I had scarcely time to think whether or not I had a soul, and of course my box lay untouched and almost forgotten. In the course of two years you were born. Before your birth gloomy anticipations saddened my heart, and, depressed and repentant, I would have given worlds to have knelt in the sacred tribunal of penance, and received once more the rites of that church which, amidst my infidelity, I still loved; but this was impossible, and I bethought myself of my oratory. Selecting the room it is in as the most distant and unfrequented in the house, and consulting with an ingenious workman whose family were under some obligations to me, we invented the sliding door and spring, known only to him and myself, and there, unseen by mortal eyes, I whiled day and night until it was complete. There I often spent hours, trying to propitiate heaven by contrition and prayer. Although your father never spoke in direct terms of ridicule of my religious belief, there was a quiet scorn expressed in his countenance whenever I made the least allusion to it, and a contemptuous pity, blended with a supercilious air, which was more terrible and dangerous to me than the most open opposition would have been. Occasionally a polished though biting sarcasm was thrown out, and books, with certain passages marked, left open on my table, and eloquent defences, written by distinguished divines of the church of England, read aloud to me with all the graces of a sweet and beloved voice and good elocution. I listened at first in silence and sorrow, and one day ventured to say 'Ah, why — why is this?'— when your father answered quickly, and with emotion — 'Because I love you,

Josephine, with an affection that is stronger than death; I thus try to win you from error, and unite your heart to mine in the bonds of the same faith.' After this he read aloud more frequently, and still continued his indirect attacks on the cunningly devised fables of Rome, as he was pleased to style them, until indistinct thoughts began to enter my mind of making a compromise between his doctrines and my own imperishable creed. When it was known through the house that an heir was born — a boy — nothing could equal the rapture of the family, and I, in the *abandon* of my new joy, forgot its penalty, which made my first born an alien from the true fold of Christ. And your father! — oh, it was a moving, a touching sight, to see the proud man kneeling — matured in mind, majestic and not lightly moved, by the side of an unconscious babe, his first born child, and with tears baptizing its cherub brow in silent joy, while the venerable form of his father standing over them, whose silvery hair floated like moonlit shadows around his face, finished the blessed picture, as he raised his eyes heavenward, and spread out his trembling hands in benedictions over them. I was a proud, a happy mother, and, in the circle of my tranquil home joys, cared not for the world. The time appointed for the christening was some months distant, when the amiable Bishop M .... was expected to give confirmation in this quarter of his diocess, it being the season of his annual visitation. One day seeing you look pale and languid, my child, and finding that you refused nourishment, I became much alarmed, and recollecting the practice of the Catholic church regarding baptism, I seized an opportunity when we were left for an instant alone, and while my heart bled with anguish, I poured water on your head, baptizing you in the name of the adorable Trinity, giving you the name of Louis Celestin. I was now comparatively at rest! Your indisposition wore off entirely in the course of a few days, and with a thankful and subdued heart, still clinging with love to my ancient faith, I determined to offer you, at the foot of my little altar, to our Lord, under the patronage of his holy mother!

"It was a quiet and lovely morning, such a one as this, and after adorning the oratory with the richest blossoms and purest flowers, and lighting up its tapers, until it looked like a mass of beautiful glory, I bore you in my arms, all clothed in white, and knelt before it, almost happy; and, Louis, it was not fancy; at that moment, when I offered you with my contrite heart as a holocaust to the Lord, you stretched with your little arms towards it and smiled! I received that little act and happy smile as angelic assurances that my offering had been accepted. When Bishop M .... arrived I accompanied your father for the first time to the Protestant church, as you were that day carried thither to receive at his hands the rite of baptism. With painful interest, and in tears, I watched the ceremony, and after it was over, received you in my arms, and, pressing a kiss on your innocent face, felt that through my fault, my grievous fault, my child had been made an outcast from the true paths of salvation. Captain Clavering must have divined my thoughts, for, approaching, he said hastily, in an under tone, 'Why these tears, and this sadness, Josephine? — they are out of place. Oh, how unkind!' Time passed — years, happy years — although the spectre of my forsaken faith, in my moments of solitude, was always before me with sad and reproachful mien, and in the course of time you were sent to William and Mary's college, where every thing has been done to confirm you in the Protestant religion. You know the rest! The overruling hand of Providence is over you and me for good, and yet your father, Louis! if, after a candid investigation of the doctrines of the Roman Catholic church, you enter its folds, prepare your mind for sacrifice, for I tell you it will be required of you. Go now, my child! my heart is heavy and sad; I would be alone! Leave me a while."

CHAPTER VI.

The Student's Journal.

Among the books so kindly and promptly sent by Father Francis, Clavering found "Milner's End of Controversy," "Amicable Discussion," the book of the Council of Trent, and a volume from the persuasive and elegant pen of Dr. Challoner on the sacraments, ceremonies, and observances of the church. These would have been sufficient in themselves to confirm facts, the knowledge of which seemed almost instinctive, without the aid of the profound Bossuet, the powerful arguments of L'Abbe Fleury, and the learned and clear

views of Dr. Lingard. The young student's journal, now in the possession of a friend, who has allowed certain extracts to be made from it, will give more distinct indications on the subject of Catholic doctrine than any description, no matter how well written, possibly could. As those who feel sufficient interest in his progress may, perhaps, read this chapter, they will perceive that it is written in all simplicity and truth, and very evidently without the remotest idea that any eye except his own would ever behold it.

"*September* 1.—In all the creations of God I behold a beauty and perfection of system, extending in grand and majestic harmony from the ineffable glory of their great first Cause, down to the veriest mite that glitters in the sunbeam, the same principle uniting the golden links, rendering the fact that he is a God of the most consistent order indisputable. He can not be at the same time a God of order and disorder, for by the one the objects of the other would be made useless and nugatory. . . As all nature, animate and inanimate, in their minutest gradations, plainly declare the divine origin, which is the cause of their creation and order, can I for an instant doubt that in the unparalleled plan of man's salvation, his purpose has been *without* system or order? Or that the cause for which he descended, and took upon himself the form of man, under which form his humanity suffered death that the sons of men might inherit eternal life, was one unworthy of its origin? Would the beautiful perfection of order, exhibited in those things which must perish for ever in the 'wreck of matter and the crash of worlds,' be inferior in that system of faith and polity which makes the church militant on earth and the church triumphant in heaven one, by the communion of saints, having, for their common Father, God? Ah, no, my soul! with St. Paul we must exclaim, as there is but 'one Lord,' so can there be but 'one faith,' and 'one baptism;' and as he also is a God of unity, it is evidently not his will that his followers should be carried about, like children, by 'every wind of doctrine,' running after those of whom the Lord hath said, 'I sent them not, and they ran; I spake not to them, and they prophesied.'—*Jerem.* xiii, 21. . . . . That there can be but one church, in the union of one faith, under the government of one head, is a fact which the words of Christ himself do not allow me to doubt,—a church which, he tells us, is built on a rock, against which the gates of hell shall not prevail;' for the very plain reason that the Holy Ghost, the spirit of truth and fortitude, has been given to it for a guide and protection, with the express promise that he himself would remain with it all days, even until the consummation of time. Christ declares, and I have the authority of the Scriptures for it, that he came to gather all nations together, to bring back those who had been dispersed, that there might be but one 'sheepfold under one Shepherd;' and it seems so contrary to the spirit of unity which he constantly taught, that his followers, or their successors, should be divided into many and contradictory communions, that he constantly prayed that, in the spiritual kingdom he came to establish on earth, his disciples should be ONE, as he and his heavenly Father were one, united in the same worship, the same hope and love, which can alone promote this great and important object. The heavenly doctrines which he taught he delegated his apostles to preach to all nations, giving them the same miraculous powers which characterized his own teaching, that unbelievers might acknowledge their divine mission, while they preached to them the same Christ, or Redeemer, and administered to them the same baptism. Their divine commission extended not to a limited period, but to the *end of time*, showing most plainly that those who were to follow after them, in the ministry of the faith, were recipients also of the same authority and apostolic functions, and as the same rule of faith was laid down by Christ for them to follow and to teach, it naturally tended to unite all in the same religious sentiments, making in its unity one 'fold,' of which Christ is the Shepherd, and 'one body,' of which he is the head. . . . . Innumerable are the references in the sacred writings, to the 'church,' 'its unity,' the authority of its pastors, and the promises of Christ that it should be guided by his Holy Spirit in all truth; all of which I have examined, and find that they, like those which I have quoted for my own edification, bear most abundant proofs that this church of God, which he in his wisdom and love established, still exists, or that he is shorn of the brightest

attribute of Deity, his truth; and, if so, consequently all religion must be a fable. But dost thou not, my soul, shrink affrighted from a theory which indirectly accuses the Lord God of prevarication? . . . . . Can I believe it possible for a north, south and west wind to blow from the east at the same time? Just as impossible is it for me to believe that the contradictory opinions of opposing sects emanate from an unchangeable and perfect God, or for me to believe that the promises of the God-man will ever fail. That the church of Christ does not exist among any of the Protestant sects is a very evident fact, from the simple circumstance that not one of the various and contradictory creeds now known as the fruits of the English and German reformations, can be traced beyond a period of three hundred years, while I learn from the writings of her own illustrious theologians, contemporary evidence and historic facts, that the Roman Catholic church was the same in faith and practice eighteen centuries ago that she is now; that the same rule of government under the same visible head still exists, unchanged and imperishable as it did then. . . . . 'Should any one object,' says St. Ambrose, 'that the church is content with one Head and one Spouse, Jesus Christ, and desires no other, the answer is obvious; for us, we deem Christ not only the author of all the sacraments, but also their invisible minister; (for he it is who baptizes; he it is who absolves, although men are appointed by him the external ministers of the sacraments;) so has he placed over his church, which he governs by his invisible Spirit, a man to be his vicar, and the minister of his power; a visible church requires a visible head, therefore does the Saviour appoint Peter head and pastor of all the faithful, when in the most ample terms he commits to his care the feeding of all his sheep, desiring that he who was to succeed him should be invested with the very same power of ruling and governing the entire church.' I find the succession of these, the head pastors of the Catholic church, unbroken, reaching from Peter 'the prince of the apostles,' in beautiful order, down to the venerable pontiff who now fills the chair at Rome, while the rules of government and faith of those new sects which have filled the last three centuries with divisions, contradictions and turmoil, can be traced up to their respective founders, and there, of necessity, must cease, because their origin extends no further back than the era in which they broke off from the holy and venerable communion of Rome. . . . . Beautiful spouse of Christ! emblem of that happy eternity which he has promised to those who believe his word, how majestically dost thou glide on unmoved through the mutations of those storms of the reformation which planted their prolific seeds in the whirlwind and tempest! How unchanged art thou amid changes! How serene and unmoved amid the wrecks of empires and the downfall of great nations, and the wild destruction of human institutions and inventions! I see, without the shadow of a doubt, that to thee, and thee alone, the promises of Christ to his church apply; I find that thou alone canst claim with truth the inspirations of the Holy Ghost from all ages! As a fountain is always pure and refreshing at its source, so do I find those days immediately succeeding Christ rendered splendid and sublime by those illustrious martyrs of God, who made the sterile wastes of heathen soil holy with their shed blood, and by the glorious confessors who, by their endurance of torments and persecution, sealed their faith in Christ! Oh! out for ever on the epithets of popish and idolatrous with which these ages are branded, for branded they are with these most contemptuous terms, inasmuch as he who bestows them now on the true church of Christ, which holds now precisely the same faith, the same precepts and observances, that it did then, inflicts them on those ages of the glory of God! . . . . And can it be that the primitive and holy Christians of those days did not depend on the private interpretation of the Scriptures for salvation! Can it be possible that, in the beginning, some parts of the New Testament were not written, and even when they were, several hundred years elapsed before its precise limits and authenticity were defined and established by the church? Without the aid of biblical readings and scriptural discussions, on what did these early Christians rely? How were they taught? What guides directed their course in the ways of faith? By hearing, and submitting to the teaching of the apostles and their traditions, for, as St. Paul says to the Thessalonians, 'Stand fast, and hold the traditions you have learned, whether by

word or by our Epistle,' and to Timothy, 'The things which thou hast heard of me before many witnesses, the same commend to faithful men who shall be fit to teach others also.' What mean these traditions? 'How are they defined by the Catholic church? Not the arbitrary laws imposed by the traditions of the Jews, but the unwritten word of God transmitted by Jesus Christ to his apostles, and by them to their successors. Tradition that can not be traced to this sacred source, has neither value nor authority in her eyes.'* Long ago had I anticipated these conclusions, without the assistance of abstruse disquisitions or profound thought, although in an undefined manner, and I felt quite sure that some rule besides the authority of the Scriptures, marked its infallible source. The sacred volume, supported by traditions and discreet explanations of things 'hard to be understood,' by duly authorized teachers, aided by the inspirations of the Holy Ghost, have preserved, beyond doubt, that union of faith in the Catholic religion which astonishes and fills with wonder the heart of infidelity itself." . . . .

These simple, though important facts, relative to the truth and authority of the church, established in his mind by scriptural references, tradition, and history, and the more elaborate arguments of profound theologians, the young student glided, without a shadow, on the bright current of its imperishable doctrines! His mind was at rest as he wrote in his journal, "I acknowledge the pre-eminence of the Catholic church above all others, and its sacramental institutions preserved so faithfully by its authority and truth, present in magnificent and grand order, a consistent and perfect harmony with its divine origin unequalled in time, because its eternal principles defy all changes or distractions! Here, then, will I rest; within this fold will I enter, and repose the weary wings of my soul; and on that bosom where the martyred saints are sleeping, and in those arms where the rescued from life's weeping rest, I will confidingly lay my head."

CHAPTER VII.

Another extract from the student's journal.

"*September* 19.—Reflections on the holy eucharist.—Protestants as well as Catholics profess a firm belief in the self-existence of an all-wise, omniscient and omnipresent God! What so incomprehensible as this mystery, accompanied as it is by the wonderful numerical difficulty of the union of three persons in one God-head! They profess also with unshaken faith their belief that this great and supreme God humbled himself by uniting in one person the human and divine natures, under the form of a helpless infant born in the stable of Bethlehem. These mysteries, the self-existence of a God, the trinity, the incarnation, the greatest and most astounding to human reason that have ever been presented to the principle of faith, are received and defended without the shadow of a doubt, while the mystery of the eucharist, of little difficulty when compared with these, is rejected. And what is the eucharistic mystery? That great and incomprehensible Being whom we believe to have been born an infant in a stable and to have died as a malefactor on the cross, we are told, is present under another guise, to complete the work of love and mercy which suggested his first concealment.* St. Basil says that about the things that God has spoken there should be no hesitation or doubt, but a firm persuasion that all is true and possible, though nature be against it. *Herein lies the struggle of faith.* Let me, however, turn with more certain confidence to the express and reiterated words of Christ himself and his apostles, concerning this wonderful and most consoling mystery. In the sixth chapter of St. John, I find that Christ prefigured the mystical feast of the eucharist, by feeding, in a miraculous manner, five thousand men with five barley loaves and two fishes, which insignificant quantity, being multiplied most mysteriously by his divine power, satisfied the hungry crowd with a plentiful repast, while fragments were left, which, when gathered up, filled twelve baskets 'over and above what they had eaten.' Who doubts this miracle, and yet who can comprehend it? Is it one subject to numerical or logical rules, that any given quantity or substance should be divided into numberless portions, and thus consumed, while, at the same time, three times as much over and above the original quantity remained? Who among those hungry men, thus miraculously fed by Christ, doubted the evidences of this miracle? None! So far from it that, awestruck and admiring, they would have made the meek and lowly Jesus a king, had he not

* Bishop Baines.

* Bishop Baines.

left them and 'gone into a mountain.' Was this miracle wrought merely to astonish the multitude, or prepare the minds of his true followers for the reception of a truth in which was comprised the unequivocal promise of the legacy of 'his body and blood,' which was soon to be ratified at the new paschal feast, and sealed by his shed blood and his death on Mount Calvary? But many of this multitude who had been fed by his miraculous bounty, like the unbelievers of our day, eager only after the 'the things of the flesh' which profited them nothing, rejected with scorn the promises of the divine Saviour who declared unto them that they were the 'spirit and the life.'—*V.* 64.

"'Then Jesus said unto them, amen, amen: I say to you, Moses, gave you not bread from heaven, but my Father giveth you the true bread from heaven.'—*V.* 32.

"'And Jesus said to them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth in me shall never thirst.'--*V.* 35.

"'Amen! amen! I say unto you, he that believeth in me hath everlasting life.'—*V.* 47.

"'I AM THE BREAD OF LIFE.'—*V.* 48.

"'Your fathers did eat manna in the desert and are dead.'—*V.* 49.

"'This is the bread which cometh down from heaven, that if any man eat of it he may not die.'—*V.* 50.

"'I am the living bread which came down from heaven.'—*V.* 51.

"'If any man eat of this bread he shall live for ever, and the bread that I will give is my flesh for the life of the world.'—*V.* 52.

"'Then Jesus said to them, amen, amen, I say unto you, except you eat the flesh of the Son of man and drink his blood, you shall not have life in you.'—*V.* 54.

"'He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up at the last day.'—*V.* 55.

"'For my flesh is meat indeed and my blood drink indeed.'—*V.* 56.

"'He that eateth my flesh and drinketh my blood abideth in me and I in him.'—*V.* 57.

"'As the living Father hath sent me and I live by the Father, so he that eateth me the same shall live by me.'—*V.* 58.

"'This is the bread that came down from heaven! Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever!'—*V.* 59.

"Imagining in their carnal apprehension that he referred to flesh separated from the spirit, which would thus be dead, they rejected these splendid promises as profiting nothing; not discerning the 'spirit and life' which was proposed to them in this heavenly sacrament whereby they might have gained eternal life, 'many of his disciples went back and walked with him no more.' Some sophists might declare from this that the flesh of Christ himself profited nothing; but, if so, would he have assumed flesh for us, and died in the flesh, to consummate the plan of our redemption? Let us not, oh, my soul! accuse the Lord of prevarication, as did those separatists at Capharnaum, by turning a deaf and unbelieving ear to his divine sentences! Hear what the apostle St. Paul says when he speaks of this mystery to the Corinthians: 'Therefore whosoever shall eat this bread or drink this chalice unworthily, shall be guilty of the body and of the blood of the Lord.' Awful sentence! 'But let a man prove himself, and so let him eat of that bread and drink of that chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord!'

"The sublime simplicity of the words of Christ in instituting the eucharistic feast can not possibly be tortured from their literal meaning. For whilst they were at supper Jesus took bread and blessed it and brake it, and gave it to the disciples, and said: 'Take ye and eat: THIS IS MY BODY.' And taking the chalice he gave thanks, and gave it to them, saying: 'Drink ye all of this, for THIS IS MY BLOOD OF THE NEW TESTAMENT SHED FOR MANY UNTO THE REMISSION OF SINS.'* With these indisputable references from Scripture, I shall insert one more in my journal for the purpose of consoling my spirit if the lightest shadow should ever fall over its unwavering faith. Hear what the Spirit says to the churches: 'to him that overcometh I will give the hidden manna, and will give him a *white counter*, and in the counter a new name written which no man knoweth but he that receiveth.'† As a sequel to these, I will also write a few extracts from the ancient fathers, and quotations from the history of the church, for my present and future edification. 'Perhaps,' says St. Ambrose, 'you will say, why

* Matt. xxvi, 26—28. † Apocalypse ii, 17.

do you tell me that I receive the body of Christ when I see quite another thing? We have this point therefore to prove. How many examples do we produce to show you that it is not what nature made it, but what the benediction has consecrated it, and that the benediction is of greater force than nature, because by the benediction nature itself is changed. Moses cast his rod to the ground and it became a serpent; he caught hold of the serpent's tail and it recovered the nature of a rod. Thou hast read of the creation of the world; if Christ by his word was able to make something out of nothing, shall he not be thought able to change one thing into another.'* St. Gaudentius of Brescia writes: 'In the shadows and figures of the ancient pasch not one lamb but many were slain, for each house had its sacrifice, because one victim could not suffice for all the people, and also because the mystery was a mere figure and not the reality of the passion of our Lord. For the figure of a thing is not the reality, but only the image and representation of the thing signified. But now the figure has ceased, the one that died for all immolated in the mystery of bread and wine gives life through all the churches, and, being consecrated, sanctifies those who consecrate . . He who is the Creator and Lord of all nations, who produces bread from the earth, of the bread makes his own proper body (for he is able and he has promised to do it), and who of water made wine and of wine his blood.'† St. Maruthas says: 'Christ did not call it the figure or species of his body, but he said 'this truly is my body and this my blood.'‡ I find in the ancient liturgy of Jerusalem, or of St. James, as it is sometimes called, this prayer: 'Have mercy on us, O God! the Father Almighty, and send thy Holy Spirit, the Lord and giver of life, equal in dominion to thee and thy Son, who descended in the likeness of a dove on our Lord Jesus Christ, who descended on thy apostles in the likeness of tongues of fire, that coming he may make the bread the life-giving body, the saving body, the body giving health to souls and bodies, the body of our Lord God and Saviour Jesus for the remission of sins and eternal life to those who receive it, amen. Wherefore we offer thee, O Lord! this tremendous and unbloody sacrifice for thy holy places which thou hast enlightened by the manifestations of Christ thy son.' Bishop Baines writes thus: 'It is a fact which admits of no dispute, that the whole Catholic church, in the four quarters of the globe, professes at this day to offer up to God in the mass a true, proper and propitiatory sacrifice for the living and the dead. (Council of Trent.) She professes that in this sacrifice the divine Redeemer offers himself through the ministry of his lawfully ordained priests, as a victim of propitiation to his eternal Father, thus renewing, in an unbloody manner, the sacrifice of the cross, and completing the mystery of our redemption by a sacramental union with his children. It is also equally certain that the whole schismatic Greek church, situated in Grecian provinces, and throughout the vast empire of Russia, as well as every individual of any ancient sect scattered through the continents of Asia and Africa, believe in and worship God by the very same adorable sacrifice as the Catholic church, so that on this subject there is not the slightest difference between her and those separated churches. Is it possible that churches which have been separated from each other for so many ages should all agree in this doctrine if it were not the primitive and original doctrine of Christ? That the same was the belief of all England from the period of its conversion in the sixth century, until the reformation in the sixteenth, is matter of equal notoriety. Our most ancient churches still exhibit marks where once the altar stood—where the wine and water used in the sacrifice were placed, and where the communicants received the bread of life! Are we lightly to assert that all our Christian ancestors for a thousand years worshipped God by a false and idolatrous creed?'

"I hail thee, O church of God! and thy divine, imperishable doctrines, as the traveller in a 'weary land' hails the shadow of a great rock, or the hunted deer spies with joy a safe shelter from his pursuers beside a refreshing fount." . .

If any, like the young student, who are inquiring the way to truth, should read this little narrative, which contains no fiction, it is hoped that they will without delay procure those books which produced such happy and decisive results in his mind, and investigate prayerfully and impartially this important matter for themselves.

* De Mysteriis. † Tract ii, de pasch.
‡ Com. in Matt.

TO BE CONTINUED.

Number for October, 1844. *Article* VII. *Spalding's Review of D'Aubigné.*

A WRITER in this young, but vigorous periodical, offers some remarks on Dr. Spalding's late Review of D'Aubigné's Reformation. He considers D' Aubigné's book "weak, defective, injudicious, and ill timed." Of Dr. Spalding's Review of it he speaks as follows:

"We are truly gratified to record the publication of the present withering invective against D'Aubigné; and we heartily concur with Dr. Spalding in his wish 'that when another cheap edition of M. D'Aubigné's History of the Great Reformation will appear, in three volumes, duodecimo, this Review of it will also be published, as the fourth of the series.' But, be that as it may, it is to be hoped that even its present publication may serve to open the eyes of Protestants to the utter futility of the 'History of the Great Reformation,' as a text-book, or an authority. And we do trust that, as its weakness has been so thoroughly exposed by the trenchant blade of a keen and envenomed adversary, the task of exhibiting the reformers and the reformation, in the true Protestant spirit, will be undertaken by some one qualified to execute it with sufficient learning and ability, and with the due discretion."*

He is of the opinion that the champion of Protestantism, when he furbishes his weapons, and plants firmly his spear, for the onslaught against Catholicism, should not, "in the hour of danger, rely for one moment on such a bruised and broken reed as "D'Aubigné's History of the Great Reformation;" and he adds, with what we take for withering sarcasm,

"D'Aubigné may do for the Sunday school, but for the student, the scholar, the theologer, the polemic, he is utterly useless; nay, he is worse than useless; he is positively pernicious."†

He regards "Dr. Spalding's Review as an able and searching criticism, uniting with the exposure of D'Aubigné an attempt at a systematic refutation of Protestantism."‡ While he thinks that the reviewer has fully succeeded in the former object, the exposure of D'Aubigné, he believes that he has failed in the latter, the refutation of Protestantism. He opines that the reasoning adopted by Dr. Spalding for this purpose is inconclusive and sophistical. We propose, at present, rapidly to glance at, and briefly to examine, the reasons he alleges in support of this opinion.

His first objection to Dr. Spalding's line of argument is contained in the following passage:

"We must be permitted to admire the singular logical dexterity which is displayed by the Roman Catholic champions in using or refusing a particular line of reasoning, according as it is employed by themselves or their adversaries. That course of argument which is unfair and unsound, if turned to the discomfiture of Catholicism, becomes suddenly righteous, if brought as an engine of war against Protestants. The depravity, the corruption, the moral deformities of popes and cardinals, saints (!), bishops, and priests, have by no means tainted, say they, the purity of that church, through which alone, by the law of the apostolic succession, has (*have?*) been transmitted the inviolate and inviolable doctrines of Christianity. But the comparatively trivial offences of Luther and Zuingle, of Carlostadt and Œcolampadius, of Bucer and Knox, utterly defeated the possibility of any pure Protestant faith."*

This is, it seems to us, entirely too strong a coloring, if it be not a totally unfair statement, of the case. The leading reformers were, nearly *all* of them, either very bad men, or men of very doubtful morality; and the reviewer of Dr. Spalding's work himself admits this, when he says, "to attribute any very great excellence to *the most* of the reformers would be preposterous; it would indicate the highest degree of ignorance, of folly, of blind and wilful fanaticism, or all combined."† On the other hand, the Catholic popes, bishops, &c., were, most of them, very good men, as all candid persons acquainted with history will readily admit. Take, for instance, the long line of popes, reaching from St. Peter to Gregory

* Page 446-7. † P. 447. ‡ Ibid.

* P. 448. † Ibid.

XVI; out of nearly two hundred and sixty, only *five*, or *six* at most, can be pointed out, who were men of immoral lives; and most of these were foisted into the holy see in times of trouble and anarchy, and in a manner little conformable to the canonical mode of election. The great body of popes was composed of men unexceptionable in their moral conduct, or eminent for their sanctity; many of them sealed their faith with the blood of martyrdom. Besides, the cases are not parallel. The popes labored to maintain the established order of things in religion; the reformers sought to overthrow this order. The popes struggled earnestly to maintain inviolate "the faith once delivered to the saints;" the reformers sought to subvert this faith, and to establish their own crude novelties on its ruins. Even the worst of the popes, Alexander VI, attempted no innovation in religion; he left the church just where he found it; he rejected no old doctrine or usage; he adopted no new one. His private immorality could not vitiate, because it did not affect the church. Not so with the reformers. Their immorality originated, and left its mark upon, the religious systems they founded. The reviewer of D'Aubigné did not confine himself to the mere exposition of the vices of the leading reformers; he showed that their distinctive doctrines, as avowed and set forth by themselves in their own writings, were essentially evil, and fraught with the worst consequences.* He proved that the moral disorders consequent upon the pretended reformation were the natural results of those vicious doctrines, and of the vicious manner in which the reformers carried them out.

A deep, clear, and limpid stream, which has already flowed for hundreds of miles from its source, is not tainted by a few buckets of foul water cast into it; but if the source itself be foul and tainted, the whole stream will partake of the same qualities. The broad and clear stream of Catholicism, which had flowed in a constantly deepening and widening current, from the days of Christ and his apostles, could not be tainted by the vicious defilements of a few popes and bishops; the narrow and foamy rivulets of Protestantism, on the contrary, were muddled at their very source, or, rather, sources, and they have not become clear to this day!

* See chapter iv of the Review.

The divine Founder of Christianity laid down the very distinction we are contending for. He taught obedience to the established order of things, even when the lives of those in authority were wicked and immoral; he uttered a warning against disobedience and innovation, and indicated the test by which the innovator should be tried. Even when the Mosaic law was verging to its fall, or rather to its absorption by Christianity, he wished that its teachings should be heard with respect and obedience, however depraved the teachers might be. "The scribes and Pharisees have sitten in the chair of Moses. *All, therefore,* whatsoever they shall say to you, *observe* and *do;* but according to their works do ye not."* Speaking of innovators, on the contrary, he uses this strong language of warning: "Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves. *By their fruits you shall know them.*"†

Dr. Spalding did nothing more than apply this divinely established test. He was the more justified in his course by the fact that M. D'Aubigné, whom he was reviewing, had attempted to paint the reformers as men of exalted sanctity and apostolic fervor and holiness. They boldly inveighed against the alleged abuses of the Catholic church, and set themselves up as reformers; and it was natural to ask whether they had reformed themselves, or whether the new systems they broached offered any thing better than that which they attempted to overthrow. It was natural especially to ask whether, as they were confessedly wicked men, it was likely that God had selected them as reformers of his church.‡ We defy any one to point out to us, in the whole range of sacred history, *one single example* to prove that God ever appointed a wicked man, either to promulgate a new system of religion, or to reform an old one. This is contrary to the order of the divine economy. Christ predicted that scandals should come in his church, but he never predicted that they should be removed by scandalous men. One of his own apostles, reared under his own eye, apostatized, and betrayed him; but we apprehend that, if Judas had survived his treason, and had attempted to found a new sect, he

* St. Matth. xxiii, 2, 3. † Ibid. vii, 15, 16.
‡ See the Review of D'Aubigne, p. 65 seq.

would have had few followers; at least his labors would not have been sanctioned by the divine approval.

So much for the writer's first objection to Dr. Spalding's train of reasoning. The second is not more valid, if it be even so plausible. It is set forth in the following passage:

"Dr. Spalding maintains that the influence of the reformation on society was prejudicial to civil and religious liberty, to literature and to civilization. If we could rest satisfied with his mode of argument, we might be seduced by him into the belief that the reformation was truly such in its effects as he has represented it, notwithstanding all that history declares to the contrary. But with Dr. Spalding's course of reasoning we can not be content. He himself reprehends, as a shallow sophism, all syllogizing after the formula, '*post hoc, ergo præter* (propter?) *hoc;*' yet his whole disputation rests on this figure, and another equally illogical and more deceptive, '*ante hoc, ergo propter illud.*' Whatever has happened since the times of Luther, to convulse society, or to injure the nations of Europe, has been the consequence of the reformation; whatever good existed in previous times, no matter when, where, or how arising, is to be attributed to the Roman church."*

We beg his pardon, but we humbly think that he has totally misapprehended, and, no doubt, unconsciously, very unfairly stated Dr. Spalding's argument. The argument was this. The advocates of the reformation boast, with M. D'Aubigné, that almost all improvements in the social condition, and in literature, are to be attributed to the reformation. To refute this broad assertion, it was surely competent for Dr. Spalding to show that many, if not the most of those very improvements, belonged to a period long previous to the reformation. The reformation could not surely originate inventions and improvements which had been already in existence for centuries before its dawn. The establishment of *magna charta,* the invention of the mariner's compass, of gunpowder, and of the art of printing, to say nothing of many other improvements, shed a broad light on Catholicism; they reflect no glory on Protestantism, which certainly had no part or lot in them. Where is the sophistry of this line of reasoning?

Nor did Dr. Spalding fall into the other sophism indicated by the writer in the Southern Quarterly. If he ascribed the social disorders and the literary desolation consequent upon the reformation to the reformation itself, he furnished ample evidence to sustain his position. He exhibited, as his vouchers for this opinion, the high names of Frederic Schlegel, Henry Hallam, and Leibnitz. He proved, by abundant evidence from the original documents themselves, that the reformers, while they boasted their love of freedom, were themselves the most deadly enemies of liberty, both civil and religious. He proved that the Protestant governments on the continent of Europe are, and have been since the days of the reformation, *without one single exception,* absolute and despotic, with union of church and state; and that this change in their constitution, and this wanton trampling upon all the popular rights, and eschewing of all the democratic elements of government, recognized in the "dark" ages, were the result of that blind policy which made the early reformers throw themselves, body and soul, together with their respective religious systems, into the arms, or rather at the feet of the secular powers. He proved that Germany, for nearly two hundred years after the boasted reformation, was cursed with a literary drought and desolation, which drew tears from the eyes of the great Leibnitz; and that this desolation was caused by the Vandalic spirit of destructiveness exhibited and carried out by the reformers. He proved that the reformation burst, like a wild and destructive storm, upon the blooming garden of European literature and civilization, scattering its fruits and blighting its plants; that it overspread Germany especially with literary and moral ruins which it required two centuries to clear away; and that if literature was still saved, it was more in *spite,* than in *consequence* of the reformation. All this he proved, and the writer in the Southern Review would have done much better to answer his arguments, than merely to prefer the vague charge of sophistry.

This writer thinks* that little reliance is to be placed on statistical estimates, which are often necessarily inaccurate or conjectural; and that Dr. Spalding has been guilty of another sophism by attaching too much importance to the statistics furnished by such writers as Cobbett and Laing. While we freely agree with him in admitting that statis-

* Page 450.

* Page 450.

tical tables are not infallible criteria for judging of the literary or moral condition of a country, we incline to the opinion that they furnish about as good evidence as the subject will possibly admit. Had Dr. Spalding relied solely on the authority of flippant, prejudiced, and Trolloping travellers, his course might have been fairly open to censure. But when he judged of Protestant countries from statistics furnished by Protestant writers, his course was so obviously fair as to be above all exception or reasonable cavil. The estimates, where they exhibited the dark side of the picture, were naturally presumed to be rather under than above the mark. And if the *facts* exhibited by the latest and most accredited Protestant travellers, Bremner and Laing, represent the moral condition of Prussia, Norway, Denmark, and especially Sweden, as far more deplorable than that of any country in Europe, it must have been only because the stern evidence of truth extorted the admission.

The writer still thinks that "the Protestant states of Europe are decidedly superior, *in all respects*, to Catholic France and Italy, Dr. Spalding's opinion to the contrary notwithstanding."* And as for Spain, he shrewdly suspects that Dr. Spalding very "prudently" omitted all allusion to that degraded and semi-barbarous country.†

Well, all that we have to say on the subject is, that we entirely differ from him in opinion; and that we are borne out by the mass of evidence spread out in the Review of D'Aubigné.

* Page 451. † Ibid.

As the writer gives us no proof whatever for his assertion, it will not be necessary for us to go into any additional details to establish our position. In regard to Spain, the Reviewer is surely aware that, for about two hundred years after the reformation, she was the first country in Europe; that she escaped the civil commotions and the other social disorders which followed the reformation wherever it made its appearance; and that her subsequent decline and present feeble condition, are owing to other causes altogether, than to her having been deprived of the light and invigorating influences of the reformation.

There are a few other matters of smaller moment upon which the writer in the Southern Review differs from Dr. Spalding; but those we have already noticed are the principal; and we must here close our remarks. It is needless to say that they are made with no unkind feelings whatever towards the writer in the Southern Quarterly, who, we understand, is one of the ripest scholars and, withal, one of the most accomplished gentlemen of the chivalric Palmetto state. Should these strictures ever meet his eye, may we take the liberty, in conclusion, to entreat him to examine again more fully the whole ground of the controversy between Catholics and Protestants, and to do it, if possible, without remembering that he was reared up under Protestant influence. May we also venture to direct his attention to the luminous arguments and to the conclusions lately reached, on the subject of religion, by that bright literary ornament of the north—Orestes A. Brownson. E.

ON SACRIFICES.

TRANSLATED FROM THE FRENCH OF COUNT JOSEPH DE MAISTRE, FOR THE U. S. CATHOLIC MAGAZINE,

BY EUGENE LYNCH.

CHAPTER I.

Of Sacrifices in general.

I CAN not consent to adopt the impious axiom that "Fear first brought the Gods into the world."* On the contrary, I am pleased to observe that, in giving names to the Supreme Being, describing his greatness, his power, and his benevolence, mankind have chosen such as would seem rather to express feelings of love and veneration, than those of terror; and the titles "Father," "Lord," and "Master," show conclusively that their ideas of the Deity could not have been the offspring of fear.

This is confirmed by the fact that music, poetry, the dance,—in a word, all the agreeable arts were called in to the aid of their ceremonies of religion, and the idea of rejoicing has ever been so intimately connected with that of *festival*, that they have become every where synonymous terms.

Equally do I reject every other theory which attempts to date the commencement of the idea of Deity for the human race, or, in other words, which would make that idea of less antiquity than man himself. And yet, the question of orthodoxy once settled, we are forced to acknowledge the mournful truth, which history teaches us, that man, in every age, has been persuaded of the terrible truth *that he lived beneath the hand of an irritated power, which could be appeased only by sacrifices.*

It seems difficult, at first sight, to reconcile ideas apparently so contradictory; but, upon mature reflection, we will readily comprehend the principle of their harmony, and understand how the two opposite feelings of joy and fear have at all times existed, side by side, in the human heart, without ever being able to destroy each other.

"The gods are *good*, and all the good we have we hold from them; to them, consequently, our gratitude and praise are due: but the gods are *just*, and we are guilty; they must be appeased, and our crimes must be expiated; the most effectual means to regain their favor and our innocence is *sacrifice*."* Such was the belief of antiquity, and such still, under different forms, is the belief of the whole universe. The primitive men from whom the entire human family has received its fundamental opinions, believed themselves guilty. Institutions of a general character were all based upon this dogma,—so much so that in all times men have acknowledged a primitive and universal fall from innocence, and have said *with us*, though not so explicitly, "Our mothers have conceived us in iniquity." I say *with us*, because there is not a single dogma in the Christian religion which has not its foundation in the intimate recesses of man's nature, and in a tradition as old as man himself.

Having thus established the existence of a general belief, in antiquity, of a fall from a primitive and more exalted state, we will proceed to show that the root of that fall, the guiltiness of man, resided in the *sentient principle*—the *life*, the *soul*; each of these terms being used, indiscriminately, to express an idea which the ancients, with the utmost care, distinguished from *mind* or *intelligence*.

This distinction is recognized in innumerable instances, both by their prose and poeti-

* "Primus in orbe Deos fecit timor." This passage, the real author of which is not known, is found amongst the fragments of Petronius. It is worthy of the place it occupies.

* It was not solely to appease the wrath of the evil genii, nor was it only in times of great national calamities that the sacrifice was offered; it was always the basis of every species of worship, without distinction of place or time, of circumstances or opinions.

cal writers. The animal, according to Juvenal, has only a *soul;* man has been endowed with a *soul and a mind.**

Amongst them, the idea of an immediate connection between the body and the mind, was never admitted.† On the contrary, the *soul*, or *sentient principle*, was considered by them as a kind of *proportional mean*, or intermediate power, in which the *mind* reposed, as, in its turn, the *soul* reposed in the *body*.

Lucretius, in an ingenious illustration, compares the *soul* to the eye, and the mind to its pupil; ‡ in another place he calls it the "*soul of the soul;*" § and Plato, following Homer, terms it the "*heart of the soul,*"* an expression which Philo repeats after him. †

In Homer, when Jupiter determines to render a hero victorious, he is represented as weighing the matter, like a god, *in his mind;* he is one; in him, consequently, there can be no conflict.‡

Thus, too, when placed in a difficult situation, an individual perceives where lies the path of duty, and, without hesitation, resolves to pursue it,—that man has viewed the matter, like a god, in his *mind.* §

But when, on the other hand, in similar circumstances, an individual, after wavering for a long time between the dictates of reason and the suggestions of passion, is on the point of committing an inexcusable wrong, that man has weighed the subject in his *soul*, and in his *mind.*‖

How often does the *mind* chide the *soul*, and bid it blush for its weakness? How often does it address it in the words of Ulysses, "Cheer up, my soul, thou hast borne greater misfortunes than this?"¶

By another poet, the conflict of these two contending principles is made the subject of a humorous dialogue: "I can not, O my soul," the mind is represented as saying: "I can not grant all your desires; remember, you are not the only one to desire what you love."**

"What is meant," says Plato, "when we say that a man has overcome himself? that

* Immisitque (Deus) in hominem *spiritum* et *animam*. (Josephus. *Antiq. of the Jews*, lib. i, ch. i, p. 2.) The note of the English translator, on this passage, is worthy of observation. "We may observe here that Josephus supposed man to be compounded of *spirit, soul*, and *body*, with St. Paul, 1 Thess. v. 23 ('that your whole *spirit*, and *soul*, and *body*, be preserved blameless for the coming of our Lord Jesus'), and with the rest of the ancients, Josephus tells us in another place, 'he (Moses) entirely forbade us the use of blood for food, and esteemed it to contain the *soul* and *spirit*.'"— See lib. iii, ch. ix, sec. 2.

"Mundi
Principio indulsit communis conditor illis
Tantum *animam;* nobis *animum* quoque"...
Juvenal, Sat. xv, 147, 150.

The lines immediately preceding the above passage are worthy of observation.

"Separat hoc nos
A grege mutorum, atque ideo venerabile soli
Sortiti ingenium, divinorumque capaces,
Atque exercendis capiendisque artibus apti,
Sensum a cœlesti demissum traximus arce,
Cujus egent prona, et terram spectantia."

† "Intelligentiam autem ulli rei adjunctam esse sine *animo*, nefas esse; quocirca *intelligentiam* in *animo, animum* conclusit in corpore." (Timæus, seu de Universo inter fragm. Ciceronis, pag. 1175. in edit. stereotypâ, folio. Lipsiæ. 1827. Plato in Tim. opp. tom. ix, p. 312. A. B. p. 386, 11.) Farther down, in the same fragment, these passages below occur:—"Ex materia, quæ individua est, et quæ semper unius modi, suique similis, et ex ea, quæ corporibus dividua gignitur, *tertium materiæ genus ex duobus in medium admiscuit*, quod esset ejusdem naturæ et quod alterius; idque interjecit inter *individuum et id quod dividuum esset in corpore.*" Again: "*Animum* igitur quum ille procreator mundi Deus ex *sua mente et divinitate genuisset*, tum denique omne, quod erat concretum, atque corporium, substernebat *animo*, interius que faciebat; atque ita *medio medium accomodans* copulabat."— Idem. cap. vii and viii.

‡ "Ut lacerato oculo circum, si pupula mansit
Incolumis," etc.
Lucretius de Nat. Deo. iii, 409 *et seqq.*

§ "Atque anima est animæ proporro totius ipsa."
Ibid.

* In Theæt. opp. tom. ii, p. 261, c.

N. B. The word *animus* is frequently misemployed by the Latins, but always in such a manner as to leave no doubt in the reader's mind. Cicero, for instance, employs it as synonymous with *anima* and as opposed to *mens;* and Virgil uses it in the same sense, in Æn. vi, 2, "Magnam cui mentem animumque Delius inspirat vates;" while by Juvenal it is used as synonymous with *mens*, and opposed to *anima*.

† Philo, de Opif. Mundi, cited by Justus Lipsius, Phys. Stoic, iii, disser. xvi.

‡ Ἀλλ' ὄγε μερμήριζε κατα φρενα.—*Iliad.* ii, 3.

§ Αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρησι.—Ibid. i, 333.

‖ Ἕως ὅ ταῦθ' ὅρμαινε κατὰ φρενα καὶ κατὰ θυμόν.
Ibid. i, 193.

¶ Τέτλαθι δὴ κραδίη, καί κύντερον ἄλλο πότ' ἔτλης.
Odyssey, xx, 18.

Plato has cited this verse in his Phædon, Opp. tom. i, p. 215, &c., and in it beholds one power addressing another, "Ὡς ἄλλη οὖσα ἄλλα πράγματι διαλεγουμένη.—Ibid. 161, B.

** Οὐ δύναμαι σοί, Θυμε παρασχεῖν ἄσμενα πάντα,
Τέτλαθι, τῶν δέ καλῶν ὄυτι σί μοῦνος ἐρᾶς.
Theog. inter vers gnom. ex edit. Brunckii, *v.* 72, 73.

he has shown himself superior to himself?" We evidently affirm that the same individual is, at one and the same time, stronger and weaker than himself; for, if it be *he* who conquers, it is *he* also who is vanquished; who is superior and inferior at the same moment, since we affirm these two diametrically opposite attributes of the same subject. If we consider the will a single principle, it would be as impossible for that principle to act in opposition to itself as it would be for a material body to move at the same moment in two opposite directions;* for no subject can unite in itself, at the same time, two opposite attributes.† "If man were one," Hippocrates has well remarked, "he never would be sick;"‡ and the reason is obvious: "for," adds he, "we can not conceive disorganization in a simple subject."§

We are told by Cicero, that "when we are directed to govern ourselves, it is meant that reason should govern passion."‖ In this interpretation he must either have considered passion as something distinct from reason, or he did not understand himself. Pascal had, no doubt, the ideas of Plato in view when he said, "This duplicity of man is so visible that it has led some to believe that we have *two souls;* a simple subject seemed to them incapable of such great and sudden changes."*

But, with all the respect due to such a writer, it is plain that he has not examined this subject thoroughly, for it is not solely the difficulty of understanding "how a simple subject is capable of such great and sudden changes," but how a simple subject can unite in itself, at the same moment, two contrary and opposite movements; how it can love good and evil at the same time; how it can like and dislike, desire and abhor the same object; how a body can move towards two opposite points at the same time; how, in a word, a simple subject is not in reality a simple subject. The idea of two distinct powers is very ancient, even in the church. "Those who have adopted it," says Origen, "consider these words of the apostle: '*The flesh lusteth against the spirit*' (Galat. v, 17), as meaning not the *flesh* properly so called, but that *soul* which is really *the soul of the flesh;* for, say they, we have *two souls,*—the one good and celestial, the other inferior and terrestrial; and it is of this last that it is said that 'its works are manifest' (ibid. 19); and we believe that this *soul of the flesh* resides in the blood."†

Origen, however, who was as remarkable for the modesty with which he expressed, as for the boldness with which he formed his opinions, does not insist upon this point, but leaves his "reader to think for himself." It is evident, however, that he was not able to explain in any other manner these diametrically opposite movements in the same simple subject.

What is in fact that power which contradicts *man,* or, to speak more accurately, his consciousness? What is that principle which is not *himself* or *all himself?* Is it material like the stone or the block? If so, it could not think, it could not feel, and consequently could not interfere with the mind in its operations. In fear and trembling I hear the threats denounced against the flesh; but I ask, what is it? Descartes, who doubted nothing, is not at all embarrassed when contemplating this duplicity of man's nature. There is not, according to him, in us a superior and an inferior portion, a rational and a sensible

* Plato de Rep. opp. tom. 5, p. 349, E. A. et p. 360, C.

† Οὐδὲ (τῶν ὄντων) οὔδεν ἅμα τά ἐναντία ἐπιδέχεται. *Aristotle Catheg. de quantitate,* opp. tom. 1.

‡ Ἐγώ δε φημὶ εἰ ἓν ἦν ὁ ἄνθρωπος οὐδε ποτ' ἂν ἤλγεεν. *Hippoc. de Nat. hum.,* t. 1, cit. edit. cap. ii, p. 265.

§ Οὐδὲ γὰρ ἂν ἦν ὑπο τοῦ ἀλγεσίεν ἐν εον.

This profound maxim has as much force in the moral as in the physical world.

‖ "Quum igitur præcipitur ut nobismetipsis imperemus, hoc præcipitur, ut ratio coerceat temeritatem." (Tusculan Disput., lib. ii, cap. 21.) Whenever there is a necessity of *resistance,* there must be *action;* and wherever there is *action,* there must be a *substance.* Who can understand how any thing can seize itself?

[Immediately preceding the above passage from Cicero, we find the following: "Quamquam hoc nescio quomodo dicatur, *quasi duo simus,* ut alter imperet, alter pareat, non *inscite tamen dicitur.* Est enim animus in partes tributus duas; quarum altera rationis est particeps, altera expers." It is evident that Cicero felt the difficulties that were involved in the strict reading of the precept, "to command ourselves;" and while he is unwilling to admit that "we are two," in order to solve the problem he divides the soul into *two parts,* each clothed with different attributes, and each, in fact, of different natures, the one being inferior to the other. The explanation is more obscure and perplexing than the original question.]—*Note of the translator.*

* Pensées iii, 13.

† Origen, de Princip. iii, 4; opp. edit. Ruæi, Paris, 1733, in folio, tom. i, p. 145 et seqq.

principle, as is commonly believed. The soul of man is *one*, and the same subject is both rational and sentient at the same time. That which deceives us in this respect, says he, "is that the volitions produced by the *soul*, and those occasioned by the vital spirits conveyed by the body, excite contrary movements in the *pineal gland*."*

Antoine Arnaud is much less amusing. He proposes to us what he terms an inconceivable but at the same time undoubted mystery, viz. "that the body, being material, and consequently incapable of committing sin, can nevertheless communicate to the soul that which it does not and can not possess, and that from the union of these two subjects, incapable themselves of sin, there results a whole capable of committing it, and which is, therefore, *very justly*, the object of God's anger."†

It would seem as if this sour sectarian had philosophized but little on the notion of the body, since he thus voluntarily entangles himself, and in giving us *nonsense* for a mystery, betrays his inattention or negligence in having taken a mystery for nonsense.

A modern physiologist considered himself justified in stating expressly that the vital principle is a *being*. "Call it," says he, "*power or faculty*—the immediate cause of all our movements and of all our sensations; that principle is *one;* it is absolutely independent of the *thinking soul*, and even, in all probability,‡ of the body: no mechanical cause or law is receivable in the phenomena of living bodies."§

On this point the Scriptures also seem to agree with the philosophy of ancient and modern times, since they teach us that man is double in all his ways,‖ and that "the word of God is living and effectual, and more penetrating than any two-edged sword, and reaching unto the division of the *soul* and the *spirit* . . . and discerns the thoughts and intents of the heart."* And St. Augustin, confessing to God the dominion which some of the phantoms of former days, recalled in dreams, still had upon his soul, exclaims, with the most touching simplicity, "Lord, am I still *myself*?"†

Indeed it was not *himself*, and no one knew it better than *himself*, who tells us in the same passage, "so great is the difference between *myself* and *myself*;"‡ he who so well distinguishes the two powers of man when, in addressing himself to God, he cries out; "Oh! thou mystical bread of my *soul*, spouse of my *intelligence!* did I not love thee!"§

Milton has put some beautiful verses in the mouth of Satan, when, in despair, he views his terrible degradation:

> "O foul descent! that I, who erst contended
> With Gods to sit the highest, am now constrained
> Into a beast, and mixed with bestial slime,
> This essence to incarnate and imbrute,
> That to the height of Deity aspired!"
>
> *Paradise Lost*, book ix, l. 163.

Man, in a measurable degree, might apply with justice these words of the archfiend to his own fallen condition. Whence comes the conceit of representing the angels around the objects of our worship by groups of winged heads?‖ I am well aware that the doctrine of *two souls* was condemned in ancient times; but I am by no means certain that the condemnation was pronounced by a competent tribunal: after all we have only to

* Cartesii Opp. Amst. Blaen, 1785, in 4to; De passionibus. Art. xlvii, p. 22. I have nothing to say to this explanation. The respect due to men like Des Cartes is in the inverse proportion of that which we owe to all baleful usurpers of a reputation not their own. I only request particular attention to the substance of this thought, which is clearly this: "That which occasions the popular belief that there is a contradiction in man, is that there is a contradiction in man!"

† Perpétuité de la foi, in 4to. tom. iii, b. xi, Cap. vi.

‡ It seems these words, "*in all probability*," are merely introduced in complaisance to the age; for why should that which is *one*, and which may be termed a principle, not be distinguished from *matter?*

§ "Nouveaux élémens de la science de l'homme," par M. Barthez. 2 vols in 8vo. Paris, 1806.

‖ "Homo duplex in viis suis." *James* i, 8.

* "Pertingens usque ad divisionem animæ et *spiritus* (he does not say of the mind and *body*), et discretor cogitationum et intentionum cordis."—*Hebrews* iv, 12.

[In addition to the authorities adduced by the author in the foregoing pages to prove how carefully the ancients distinguished the mind or *intelligence* from the *soul* or *sentient principle*, although many are at hand, I shall only quote a very remarkable one from Lactantius, in which the distinction is clearly and accurately defined. "Non idem est *mens et animus*, aliud enim est quo *vivimus*, aliud quo *cogitamus*. Nam dormientum *mens* non *animus* sopitur; et in furiosis *mens* exstinguitur, *animus* manet."—*Lactantius*, I.]—*Note of Translator.*

† "Numquid tunc non *Ego* sum, Domine Deus meus." (*St. August. Confess.* X, xxx, 1.)

‡ Tantùm interest inter *meipsum* et *meipsum*.—*Ib.*

§ Deus . . . . *panis oris intus* animæ *meæ et virtus maritans* mentem *meam* . . . . non te amabam!—*Ibid.* I, xiii, 2.

‖ Too many persons unfortunately know in what part of his works Voltaire has called these figures, "chubby-cheeked angels." There is not in the garden of intelligence a single flower which this caterpillar has not soiled.

understand the question. That man is a being the result of the union of *two souls*, that is to say, of two intelligent principles of a similar nature, one of which is good and the other evil, this must have been the opinion anciently condemned, and such an opinion I condemn with all my heart. But that the intelligent can be the same as the sentient principle, or that this principle, which we also call the *vital principle*, and which is *the life*, is material, deprived entirely of knowledge and consciousness, is a belief to which I can not subscribe until I am told that I am wrong by the only power which has legitimate authority over the faith of men. In such case I would not hesitate a moment, and instead of having, as I now have, the moral certainty of being right, I would then possess the firm faith that I am wrong. Were I to profess other sentiments than these, I would act in direct opposition to the principles which have dictated this work, and which, as far as I am concerned, are sacred.

But whatever difference of opinion may exist with reference to this subject of the *duplicity* of man's nature, it is upon the *animal power*, the *life*, the soul (for all these words signified the same thing in the language of antiquity), it is upon this principle that falls the malediction of heaven, a malediction the reality of whose existence has been acknowledged in every land and by every people.

The Egyptians, who were considered by learned antiquity "the only depositaries of the secrets of heaven,"* were thoroughly persuaded of the truth of this doctrine, and were in the daily habit of renewing their belief in it by a public ceremony; for when embalming bodies, after having washed the intestines, the soft parts, in a word, all the organs of the *animal functions*, in palm wine, they placed them in a box. Then, elevating this box with its contents towards heaven, one of the officiating priests, in the name of the dead man, pronounced the following prayer: "Sun! sovereign master, from whom I derive my existence, deign to receive me to thyself! I have practised with fidelity the worship of my fathers; I have always honored my parents; I have never refused to return a deposit, nor have I ever taken life. If I have ever committed other sins, I was actuated not by *myself* but by *these things*."* And immediately *these things* were thrown into the waves as the cause of all the faults which the deceased had committed during his life time, after which they proceeded to the embalming.†

The Egyptians, in this ceremony, can not but be regarded as the timely precursors of that revelation which has denounced its anathema against the *flesh*, which has declared it to be the enemy of intelligence, that is to say, of God, and which has expressly told us that those "who are born of blood, or of the will of the flesh, to them is denied the power to be made the children of God."‡ The *flesh*, the *life*, the *sentient principle*, being the principle of guilt in man, the anathema fell upon the *blood*;§ for the blood was the principle of life, or rather the *blood was life*. And it is a fact not a little remarkable, that these old traditions of the eastern world, to which men no longer paid the least attention, have been revived in our days, and received the support of the most distinguished physiologists.

The theory of the *vitality of the blood* was maintained by the Chevalier Rosa in Italy.‖ In support of this doctrine, he performed some

* Ægyptios solos divinarum rerum conscios."—(*Macrobius*, Sat. I, 12). We may say that this writer speaks here in the name of all antiquity.

* Ἀλλὰ δία ταῦτα. (*Porphyr. De Abstin. et usu animal*, IV, i, 10.)

† Ὡς αιτίαν ὑπάντων ὧν ὁ ἄνθρωπος ἥμαρτεν. Διὰ ταῦτα, (*Plut. De usu carn. Orat.* II,) cited by Larcher in his valuable translation of Herodotus, lib. ii, §. 85. I can not, however, see why this eminent hellenist has translated "διὰ ταῦτα," by, "it is *for* these things," instead of, "it is *by* these things."

There is a striking coincidence between this prayer of the Egyptian priests and that which is pronounced by the Catholic church at the bed-side of the dying. "Licet enim peccaverit, tamen . . . credidit, et zelum Dei in se habuit, et eum qui fecit omnia, fidelite; adoravit," etc. "For, though he hath sinned, yet he still believed; he hath had the zeal of God, and faithfully adored him who made all things."

‡ John i, 12, 13. When David said, "renew a right spirit in my bowels" (spiritum rectum innova in visceribus meis, Psalm l, 12), it was not a vague and indefinite expression: he pronounced a precise and fundamental dogma.

§ "You shall not eat of the blood of animals, which is their life." (Genesis ix, 4, 5.) "Because the life of the flesh is in the blood, and I have given it to you that you may make atonement with it upon the altar for your *soul*, and the blood shall be for an expiation of the *soul!*" (Leviticus xvii, 11.) "Only beware of this, that thou eat not the blood (of animals), *for the blood is for the soul*; and therefore thou must not eat the soul with the flesh. But thou shalt pour it upon the earth as water."—*Deuteronomy* xii, 23, 24.

‖ A beautiful analysis of this system will be found in the works of Count Gian Rinaldo, Carli Rubi, Milan, 1790, 30 vols. in octavo, tom. ix.

very interesting experiments, and has left some very curious remarks on the knowledge which the ancients possessed on this point; but I am able to cite an authority *better known*,* that of the celebrated John Hunter, the greatest anatomist of the last century, who revived and explained the eastern dogma of the vitality of the blood. "Our ideas of life have been so much connected with organic bodies, and principally those endowed with visible action, that it requires a new bend to the mind to make it conceive that these circumstances are not inseparable. . . But I shall endeavor to show that *organization* and *life* do not depend in the least on each other; that organization may arise out of living parts, and produce action, but that *life can never rise out of, or depend on organization.*† An organ is a peculiar conformation of matter (let that matter be what it may), to answer some purpose, the operation of which is mechanical; but mere organization can do nothing, even in mechanics; it must still have something corresponding "to a living principle, namely, some power." And in another place he says: "When all the circumstances attending this fluid are fully considered, the idea that it has life within itself may not appear so difficult to comprehend, and indeed when once conceived, I do not see how it is possible we should think it to be otherwise; when we consider that every part is formed from the blood, that we grow out of it, and if it has not life previous to this operation, it must then acquire it in the act of forming, for we all give our assent to the existence of life in the parts when once formed."‡

It would seem that this opinion of the celebrated Hunter has become popular in England. "It is an opinion" (we find this passage in the Asiatic researches), "it is an opinion as old at least as Pliny, that the blood is a living fluid; but it was reserved for the distinguished physiologist, John Hunter, to elevate this opinion to a place amongst those truths which no longer admit of doubt."§

The vitality of the blood, or rather the identity of the blood with life, being laid down as a fact, of which the ancient world was convinced, and which has been revived in our own times, we next find another idea equally ancient and equally prevalent, viz. "*that the anger of heaven,* kindled against flesh and blood, *can be appeased only by blood,*" and all nations have believed that in the effusion of blood there existed an expiatory virtue. The mere existence of this belief is a proof of its truth. Neither *reason* nor *folly* could have originated, far less could either have succeeded in causing it to be almost universally adopted. It has its origin in the intimate recesses of man's nature, and upon this point history is always and every where uniform and consistent.* The whole theory rests upon the dogma of reversibility. Man believed (as he ever did and ever will believe) *that the innocent can make amends for the guilty;* from which the conclusion is drawn that, as the *life* is the guilty principle, a *life less precious can be offered* and accepted in place of another. Hence the blood of animals was offered up, and the life or *soul* thus offered up in place of another, was by the ancients called ἀντιψυχον, *vicaria anima,* or, as we might express it, a *soul for a soul,* or a *substitute soul.*† By means of this doctrine of substitution, the learned Goguet has done much to explain the annual prostitution of unmarried females, which it is so well known (although Voltaire has ridicu-

* I do not say *more decisive;* for the works are not at hand, and I can not, therefore, compare them. Besides, admitting Rosa's claims, what will they avail him? The honor of having introduced the system of the vitality of the blood will not be accorded to him. His country has neither fleets, nor armies, nor colonies; so much the worse for her, and so much the worse for him.

† A truth of the first order, and highest evidence.

‡ See John Hunter's Treatise on the blood, inflammation, and gun-shot wounds. London, 1794, in 4to.

§ Vide the Memoir of William Boag on the poison of serpents, in the Asiatic Researches, vol. vi, in 4to. p. 108.

Pliny lived at a period long after the opinion of the vitality of the blood had obtained. He says: "Duæ grandes venæ . . per alias minores omnibus membris vitalitatem rigant . . magna est in eo vitalitatis portio." (*C. Plinii Sec Hist. Nat. curis Harduini.* Paris, 1685, in 4to. tom. ii, lib. xii, cap. 69, 70, pag. 564, 565, 583.) "Hinc sedem animæ sanguinem esse veterum plerique dixerunt."—*Note, Harduini, ibid.* p. 583.)

* It was a general and every where prevalent opinion that the remission of sin could be obtained only by blood, and that some should die for the happiness of others.—*Bryant's Mythology explained,* vol. ii, in 4to. p. 455. The Talmudists decided, moreover, that sins can be effaced only by blood. (*Huet, Dem. Evang. prop.* ix, cap. 145.) Thus the dogma of salvation through the blood is found every where and at all times. It braves time and space, it is indestructible, and yet its origin can be traced to no antecedent reasoning, nor to any assignable error.

† Lami, Appar. B. i, 7.

"Cor pro corde, precor, pro fibris accipe fibras;
Hanc animam vobis pro meliore damus."
Ovid, Fast, vi, 161.

lously attempted to disprove it) was legalized in some countries of antiquity. Firmly persuaded of the existence of an irritated and malevolent divinity, whose attacks were directed against the chastity of their wives, these people annually presented victims to his lust, in the hope that, satiated with the prey thus voluntarily offered, he would not attempt the honor of the marriage tie; somewhat in the same manner as we throw a lamb to the lion in order to divert his attack from ourselves.* We should also remark that, in the sacrifice properly so called, carniverous animals, or such as were stupid and untameable, as the deer, the serpent, fish, birds of prey, &c., were never immolated.† Those, on the contrary, were selected which were most gentle, innocent, and useful to man, and more closely resembling the human family in their habits and instincts. Not being able to immolate one human being to save another, they chose from the animals, if I may be allowed the expression, the most *human* victims. The thing sacrificed was also *burned* entirely or in part, to show that the natural punishment of crime is fire, and that the *substituted* was burned in place of the *guilty* flesh.‡

There is nothing in ancient history better authenticated than the *Taurobolium* and *Criobolium* which were derived from the oriental worship of Mithra. These two species of sacrifices were thought to operate a perfect purification, expiating all crime and effecting a thorough spiritual regeneration. A ditch was made, at the bottom of which the initiated was placed: over him was placed a platform pierced with an infinite number of small holes, and upon this the victim was immolated. The blood trickled down in drops, like rain, upon the penitent, who received it upon all parts of his body,§ and it was believed that by this singular baptism a spiritual regeneration was effected. A number of basso-relievos and inscriptions leave no doubt of the existence of this ceremony and of the universally received dogma to which it owes its origin.* Again, in examining the law of Moses, nothing is more strikingly manifest than the continual solicitude it displays, to differ, in the ceremonies it prescribes, from those of the idolatrous nations around, and to separate the Hebrew people from all others by the peculiarity of its religious rites; yet the sacrifice is an exception to the general rule, and in this point and in this *alone* it conforms to the fundamental rite of all nations; nay, more, it enforces it again and again, at the risk of giving to the national character a harshness which it by no means needed. Amongst all the ceremonies prescribed by this famous legislator, and more particularly when a purification is intended, even of the body, there is not one which does not require the shedding of blood. The origin of a belief so extraordinary, and yet so general, can not but have a deep foundation. If it possessed nothing of reality or mystery, for what purpose did God himself preserve it in the old law? Whence did the ancients derive the idea of spiritual regeneration by blood? How is it that a ceremony which man's reason never could have originated, and from which his feelings shrink with horror, how is it that such a ceremony should have been selected in all ages, and by all nations as the best means of honoring the Deity, of obtaining his favor, and of turning aside his wrath? We must necessarily have recourse to some secret cause to explain this phenomenon, and that cause we will find to have been very powerful.

* Vide "La nouvelle Démonstration Evangélique de Leland. Liege, 1768, 4 vols. in 12mo. vol. i, part i, chap. vii, p. 352.

† With some few exceptions where other principles operated.

‡ For as vicious humors produce in the body the *fire of fever*, which purifies or consumes, without burning them, so vices produce in the soul the *fever of fire*, which purifies or burns, without consuming them. (*Vide Origen De Princip.* ii, 10. *Opp. tom.* i, p. 102.

§ Prudentius has transmitted to us a detailed description of this disgusting ceremony.

"Tum per frequentes mille rimarum vias,
Illapsus imber tabidum rorem pluit;
Defossus intus quem sacerdos excipit,
Guttas ad omnes turpe subjectum caput
Et veste et omni putrefactus corpore.
Quin os supinat, obvias offert genas,
Supponit aures; labia, nares objicit,
Oculos et ipsos proluit liquoribus;
Nec jam palato parcit, et linguam rigat,
Donec cruorem totus atrum combibat!"

* Gruter has preserved one which is very remarkable, and which Van Dale has cited at the end of the above passage from Prudentius.

DIS MAGNIS
Matri Deum et Attidi
Sextus Agesilaus Ædisius . . . .
. . . . Taurobolio
Criobolioque in æternum
Renatus Aram Sacravit.

Ant. Van Dale, Dissert, de Orac. æthnicorum Amst. 1683, in 8vo. p. 223.

THE CATHOLIC CHURCH AND THE LIBERTY OF THE PRESS.

THE last (January) number of his *Quarterly*, Mr. Brownson has undertaken to refute the assertions of a writer in the *Methodist Quarterly Review*, who contends that the Catholic church has been hostile to the liberty of the press, to literature, to science, and to religion and revelation. We give below Mr. Brownson's remarks, only in reference to the liberty of the press; for information on the other subjects of his able refutation, we refer our readers to the second and third volumes of the Magazine, which contain a variety of articles on the important services which Catholicity has rendered to science and literature, and which show that without its faithful guardianship neither religion, nor literature, nor civilization, such as we possess them, would be witnessed amongst us at the present day.

"The *Review* charges the church of Rome with having ever waged a deadly warfare upon the liberty of the press, and promises to exhibit the proofs which sustain it; but these proofs it seems to have forgotten. The editor has apparently presumed his readers prepared in advance to believe any thing which can be said against the Roman church, and therefore ready to take the assertion itself for proof. He does not adduce a single fact to prove his assertion, and, more than all that, he can not. We deny his assertion, and defy him to lay his finger on a single act of the Roman Catholic church which indicates the least hostility on her part to a free press. He tells us, and he enters into a long and labored argument to prove that the church is now what she always was, and always was what she is now. For this we thank him. We not only concede, but we contend, that she is now what she always was, and always was what she now is, and always will be to the end of time. We hold the church to be immutable, like Him whom she represents. Will it be pretended that, prior to the sixteenth century, the church, as the church, ever waged war upon the liberty of the press? Prior to the invention of printing there was no press, in the modern sense of the term; how could the church, then, be said to be hostile to its freedom? Is the Methodist reviewer acquainted with the writings of the fathers and monks of the middle ages? Does he find in them any want of freedom of thought or of expression? Prior to the invention of printing, the office of the modern press was mainly supplied by the pulpit. Did ever press speak freer than the old Catholic pulpit, when the humble priest dared address the monarch on his throne as a man and a sinner, and the cowled monk feared not to reprove (admonish?) even the pope himself? But the church has not changed, and therefore, if it was not hostile to the freedom of the press then, it is not now.

"Printing itself was invented before the reformation, in good old Catholic times, and by a Catholic. Its glory belongs to Catholics, not to Protestants. And who were the first to welcome it, and to sustain the first printers? The dignitaries of the Catholic church. The first printers in Italy, companions of Faust, were received and protected by the pope. The earliest patrons of Caxton, the first printer in England, were Thomas Milling, bishop of Hereford, and the abbot of Westminster abbey, and it was in Westminster abbey that he established his first printing office. It was by the aid of the bishop of Holun that Mathieson was enabled to introduce printing into Iceland, and whoever knows any thing of the subject knows that the church of Rome has always encouraged literature and the free multiplication of books.

"But the *Review* adduces the instance of expurgatory indexes, &c., as proof of hostility on the part of the church of Rome to the liberty of the press. The existence of such

indexes we of course admit; but so far as they concern merely the pope's own temporal dominions, they come not within the scope of our present argument. The temporal court of Rome is to be judged the same as any other court, and the church is no more responsible for its acts than it is for the acts of the court of France, of Spain, or even of England. The expurgatory indexes concern us, as members of the Roman Catholic church, only so far as they are designed for the instruction of the faithful throughout the world. But what, after all, are these expurgatory indexes, about which we hear so much, and which are such frightful monsters to our Protestant brethren? They are simply matters of discipline, prepared by the highest pastoral authority in the church, not to encroach on the liberty of the press,—for no book is likely to find a place in the index, if not published,—but to guard the faithful against the destructive effects of the licentiousness of the press. This is all.

"No body, we presume, no matter of what religious persuasion, can recommend to all persons the indiscriminate reading of all manner of books and tractates which may be published. There are books, and books even not without some value when read by persons prepared to profit by them, which no prudent parent would put into the hands of his children. It is not every book that is suitable for every person's reading. A full-grown man, well grounded in his principles, and strengthened and confirmed by divine grace, may perhaps read without injury almost any publication; but what Christian father would not tremble to find his son, some eighteen or twenty years of age, reading Paine's *Age of Reason,* Volney's *Ruins,* or Baron d'Holback's *Système de la Nature?* or what Christian mother would willingly see her daughter reading Wolstoncraft's *Rights of Woman,* or the novels of Paul de Kock, Sir Lytton Bulwer, George Sand, or Eugene Sue, before experience and maturity of thought and sentiment had secured her against the subtle poison they contain? Books are companions, and bad books are as dangerous as any other species of companions. Evil communications corrupt good manners, and we may be corrupted by reading bad books as well as by frequenting bad company. Every body knows this, and every father of a family, if he deserve at all the name, has virtually an *index expurgatorius,* which he does his best to enforce on all entrusted to his care. All admit its importance, so far as concerns children and young persons. Would the Methodist bishops and elders tolerate Universalist, Unitarian, *papistical,* or infidel books in their Sunday-school libraries, or recommend them to the members of their flock for family reading? Do not the American Sunday-school Union alter, expurgate, or amend the books they publish, to make them conform to their standard of orthodoxy and propriety? Do not the laws of Massachusetts, New York, nay, of every state in the union that has a public school system, institute an expurgatory index, by prohibiting all sectarian books from being used in the schools, or introduced into the common school libraries? And so far as relates to common schools in this commonwealth, what is our board of education, with its learned secretary, but a 'congregation of the index?'

"In all communities there are large numbers who are children as long as they live. Every clergyman, no matter of what denomination, can point to not a few in his congregation, who are by no means qualified for reading with profit, or without detriment, all manner of books or publications which may be issued; and we know no clergyman that does not use his utmost influence to prevent the members of his flock from reading such works as in his judgment may prove injurious to them. Indeed, we see not how he could answer it to his conscience and to his God, if he should not. Is he not, by virtue of his office, set as an overseer, to watch over, guard, and promote their spiritual welfare? Our early acquaintance with the Methodists, with whom in a good measure we were brought up, has led us to believe that their ministers are by no means remiss in this duty. Indeed, all the sects, unless we must except Unitarians and Universalists, do their best to prevent their respective members from reading publications hostile to their peculiar tenets. The Methodists, Baptists, Presbyterians, and Congregationalists are as strict in this respect as Catholics themselves. Each denomination has an expurgatory index, as much as the church of Rome,—only it does not publish it,—and an index equally exclusive, to say the least. What, then, but rank hypocrisy, is this out-

cry against the Catholic church? Wherein is her peculiar offence? Is it in the fact that she *publishes* her index for the guidance of the faithful throughout the world, and does not profess one thing and do another?

"But, as we have said, the index is merely an affair of discipline, and simply points out the books not approved by the church, which are not sound in the faith, or which can not be read without danger to piety or morals. Yet the reading of the books placed in the index is not absolutely prohibited; it is simply remitted to the discretion of the bishops or pastors, and may be allowed to any one, when any good reason can be assigned why it should be.

"But we are told, or may be told, that the church of Rome establishes a rigid censorship of the press. Not the *church* of Rome, but the *court* of Rome; and not for the church universal, but for the pope's temporal dominions. How rigid this censorship may be we know not, nor does it concern us, who are not temporal subjects of the pope, to inquire. The pope, as temporal prince, is an independent sovereign, and is at liberty to govern his subjects in his own way, as much so as any other temporal prince. But it must be remembered that this question of the censorship of the press has two sides, or at least has something to be said in its favor; for there is no country on earth that tolerates the unlimited freedom of the press. There are some Protestant countries in Europe — Prussia, for instance — which subject the press to the most rigid censorship; so rigid that the censors have been known to erase the word liberty as 'treasonable.' England, indeed, boasts that her press is free; she establishes no censorship; and yet she restrains its liberty by treating as blasphemous libels the publications which contain certain doctrines. George Houston, at present, we believe, one of the editors of the *New York Herald*, was imprisoned two years and a half in London, for publishing an infidel work, entitled '*Ecce Homo*.' Robert Taylor, also, was long imprisoned in Oakham jail for writing certain infidel works. We in this country claim to have a free press, and yet Abner Kneeland, a few years since, was imprisoned in Boston for writing a certain newspaper paragraph; and one Dr. Knowlton was, also, a short time before, imprisoned for publishing a certain infamous book. There are publications which no civilized people can tolerate, and which no Christian people can suffer to circulate freely. All have their *index expurgatorius*. Some place more works in it, others fewer. The question between them is not one of principle, but one of more or less. The only difference in principle, too, between those nations which profess to have a free press, and those which have a censorship, is that the latter endeavor to *prevent* the mischief from being done, while the former only seek to punish the authors of it after they have done it. Which is the wiser course we shall not undertake to decide. But one thing we will say, the licentiousness of the press should alarm every one who regards the moral and spiritual health of the people. The floods of obscene and corrupting novels and other cheap publications, which have of late inundated the country, are not to pass off without leaving terrible waste and destruction behind; and unless the moral portion of the community, especially the clergy, in the bosom of their several flocks, use their utmost endeavors, and exert all their pastoral authority, to prevent these works from being read by the young, the unsuspecting and the impressible, the most frightful corruption of morals and manners will soon spread over the whole land. The *Methodist Quarterly Review*, instead of bringing false charges against the church of Rome, would do a much greater service to God and the country, if it would use its influence to guard our young community from the blasting effects of the recent licentiousness of the Boston and New York presses. Here is an object worthy of all its holy zeal.

"But the *Review* seeks to establish its proposition by alleging that the church of Rome wages a deadly war upon liberty of mind and conscience. That the church of Rome teaches that conscience needs to be enlightened by the word of God, before it can be followed as a safe guide, we freely admit; and that she also teaches that private judgment in interpreting the word of God or articles of faith, should yield to the church, is by no means denied. Every Catholic believes the holy Catholic church infallible and authoritative. He believes that Christ has instituted a ministry which is competent to teach by authority, and competent because Christ is always with it, enabling it to teach the truth, and preventing

it from teaching error. So far as submission to this authority is a restriction on freedom of mind, the Catholic church undoubtedly restricts it. But this no Catholic feels to be any restriction at all; for to him the decision of the church is the highest conceivable evidence of truth; and it therefore guides him to the truth, instead of restraining him from embracing it. He feels it his blessed privilege to have an authority which can not err, to decide for him, and set him right, where his own reason might lead him astray.

"But must not this yielding to authority make one a mental slave, destroy all mental vigor, and tend to reduce or retain one in intellectual imbecility, in the most brutish ignorance? Certainly, if the authority be human, or that of any one of our sects. The full force of this reply can be understood by none but a Catholic. The Catholic church is divine, it is a supernatural institution, and supernaturally sustained and protected. It teaches all truth, that is, all truth pertaining to religion and morals. It decides positively on no other subject. It leaves then, necessarily, the human mind free to discover and defend the truth on all subjects; and both truth and *error* on all subjects, but the fundamental principles (admitted doctrines?) of religion and morals. Is not this liberty enough to satisfy any sober friend of freedom? If you run athwart these fundamental principles, you are unquestionably arrested; but why arrested? Because the church will not tolerate your truth? Not at all. For all truth is homogeneous, and therefore, so long as you follow the truth, you can not run athwart her decisions. You are arrested, then, because the church can not tolerate your error. You are free to advocate *all* truth, but not free to advocate *all* error. Here is all the restriction placed upon you; and surely this leaves ample room for the freest thought, and the fullest investigation of all subjects.

"But any such restriction, imposed by any one of the sects, would, we grant, have the effect supposed, because no sect is Catholic; that is, no sect teaches all truth, and the authority of the sect is confessedly human. There are many religious truths which the Methodists, for instance, do not accept; and they have, moreover, no promise of the continued presence of the Holy Ghost to lead them into all truth. They do not even pretend that their decisions on matters of faith are the result of any but human wisdom. In subjecting us to them, they would subject us to *human* authority in matters of faith and conscience, which is the grossest tyranny; they would also debar us from entertaining and defending all truth not embraced within their defective symbols. We should then be really reduced to slavery and brutish ignorance, and mental imbecility would quickly follow. The government of God is freedom, that of man is tyranny.

"But why all this clamor against the Roman Catholic church as to freedom of mind? To hear our sectarians, one would think that they were the friends of freedom of thought and conscience. They talk of the right of private judgment, as if they really recognized it, and suffered every man to be his own judge of what is or is not true. All delusion! There is no religious denomination on earth that allows unlimited freedom of mind, or the unrestricted right of private judgment. The Protestant rule is deceptive and self-contradictory. All Protestant sects professedly recognize the right of private judgment, but all in the same breath deny it. They affirm the Scriptures of the Old and New Testaments to be the word of God, and the sole rule of faith and practice. Now, here is an authority set up at once above private judgment, for no private judgment is permitted to decide against the word of God.

"But 'private judgment is free to interpret the word of God.' No such thing. The written word does not interpret itself, and is no rule till interpreted. Each sect puts its own interpretation on it; and that interpretation each member of the sect must accept or acquiesce in, on pain of heresy and excommunication. The Methodists excommunicate from their communion the member who lapses into what they call heresy, and so do all the other sects. We ourselves, many years ago, were excommunicated, and without even a hearing or a notice, by the Universalists, for having embraced views not quite in harmony with theirs. Even the Unitarians, who have, with us, no written creed, if they do not formally disfellowship the member of their denomination, who interprets the word of God differently from the interpretation which they tacitly adopt, excommunicate virtually, by

turning the cold shoulder, by refusing ministerial intercourse, by nods, winks, hints, suggestions, private denunciations, &c. &c. Is it not so? That it is, many of our friends have had experimental proof. Nothing is more false than this hypocritical cant of Protestants about the right of private judgment. It means ever only that 'you are free to judge what I believe is true, and what I disbelieve is false.' Nothing more. Every Protestant sect has persecuted those of its members who attempted to exercise practically the right of private judgment, and in every country where any one Protestant sect has been strong enough to establish its faith by law, it has done so. The first instance on record, we believe, of absolute civil liberty in regard to religious faith, is the Catholic colony of Maryland, founded by Lord Baltimore; and the Protestants no sooner gained the ascendancy in that colony than they established the Protestant religion by law. The Puritans were notorious for their intolerance, and we have heard of their banishing, branding, imprisoning, and hanging persons, for presuming to exercise the right of private judgment. The Anglican church has been from the first a persecuting church, and her history in this respect is the blackest page in the whole history of humanity; and even the evangelical bishop of the diocess of Vermont has recently proposed the establishment of a council, one part of whose duty it shall be to exercise a censorship of the press. Surely, Protestants, who are notorious the world over for their intolerance and their hostility to freedom of thought and conscience, should not talk about mental slaves and the liberty of the press. Let them give some proofs that they themselves comprehend and love even the first elements of freedom, before they bring railing accusations against others."

INVOCATION OF THE VIRGIN.

[The subjoined stanzas were addressed by a Catholic lady, a convert, to a Protestant lady who had sent her a short poem, to prove that the invocation of the Virgin is idolatrous, and to criticise the sentiment contained in the following lines of a new-year's address composed by the Catholic lady.]

"Sweet mother! blessed virgin! our ship, oh! defend!
And shield us from peril, as homeward we tend;
Bright star of the ocean! wherever we roam,
Watch over and guide us to heaven our home."

Ne'er tell me again
We've no mother in heaven;
That to Mary in vain
Our tribute is given;
That *she* has no power
To shield or to save,
In sorrow's dark hour,
Or when tossed on the wave:—
'Tis false! She's triumphantly honored above,
Bright queen of archangels, sweet mother of love.

Chosen daughter of earth,
Overshadowed by God,—
Did *she* not give birth
To that Monarch whose nod
Bade the waters be still,
And who walked on the sea;
Whose omnipotent will
Rules eternity;
Who said, Let there be light, and the radiance of day
Burst forth, chasing darkness for ever away?

Oh! tell me no more
That 'tis dangerous to seek
From *her* aid, or implore
Her protection; that weak
And unsafe it would be
To invoke *her;* that she,
Whose Son conquered the grave,
Has no power to save;
That God, who vouchsafed her his highest behest,
Will refuse to respond to her ev'ry request.

Did not Gabriel say
That the glory of heaven
On her bosom should lay?
That a Son should be given
To *her*, whose proud name
The whole world should proclaim?
At his feet bending low,
That all nations should bow?
And shall *we* not honor and reverence that mother
Who gave to us mortals a God for a brother?

To thee, Mary, all hail!
"Blessed," peerless, and pure!
Though all earthly friends fail,
Thy kindness is sure!
Though exalted above us
On *thee* we will lean,
For we know thou dost love us;
Our frailties thou'lt screen,
With thy mantle of mercy, from that searching light
Of justice, for us erring mortals too bright.

We honor, we bless thee,
We cherish thy name;
With devotion we praise thee,
Thy power proclaim.
Highly favored of heaven,
Spotless spouse of that Dove,—
As our comforter given,—
Bright mirror of love!
Intercede for and shield us, as onward we're driven
O'er life's stormy ocean, to meet thee in heaven!

To Jehovah alone
As omniscient we bow,
His omnipotent throne
No compeer can allow.
Yet the morn borrows light
From the sun's brilliant ray,
And illumines the night
At the close of the day:
So the God of all splendor, the Almighty King,
O'er that virgin, so humble, a halo did fling!

S. R. T.

INTELLIGENCE.

FOREIGN.

VILLA MONTALLO, NEAR FRASCATI,
August 31, 1844.

DEAR B——

I wish you to draw attention to the conduct of our American Protestant missionaries in the Persian province of Ourmiah, who for some years past have been laboring hard to make our American name there both odious and ridiculous. It may be that notice has been taken of it, but I have not yet seen it mentioned in any paper, and I doubt whether any one has taken pains to gather the information that might perhaps be found indirectly given by the accounts of the missionaries themselves. I first heard of it from a young Chaldean here, who had it in a letter directly from the Catholic patriarch of Babylon, that the American missionaries in the province of Ourmiah had raised a persecution against the Catholics, and driven out the priests (Lazarists), who were engaged in great part in keeping schools for those poor ignorant people. From a meagre allusion in an English paper, it seems that some Catholics have even lost their lives; one of the Lazarists, with great difficulty and risk, succeeded in reaching the British envoy, who protected him as a subject of a friendly nation; and it seems that, later, the French representative in Persia had taken the affair into his own hands, with great spirit and a determination to have atonement made and the damage repaired as far as possible. The punishment will fall most probably upon the Mahometans and Nestorians, who will find in this the first fruits of their practice of the gospel, as taught by our American missionaries.

For all that we have heard, though not giving the details of names and means, agrees in attributing the whole affair to the intrigues of these unworthy representatives of American liberty and generosity; and what I have to say will very fairly confirm it, by showing the disposition of those gentlemen. From the conversation of this young Chaldean I was led to look for the letters and memoirs, written in those parts, about five years ago, by Eug. Boré. I think you must already have heard of this gentleman. At all events you may know that he is a young Frenchman, who to fine talents and great study, which have made him of the first orientalists in France, unites a noble soul that not only makes him honorable and generous towards men, but makes him look on the glory of God as the only end worthy of his labors; this he seeks directly, both by works of charity, and indirectly by works of science. When he started on his half scientific, half religious expedition in 1838, the royal academy of France, of which he is a member, gave him most honorable encouragements, which they have since renewed with acknowledgments of the value of the researches he has made. A Lazarist priest from Constantinople accompanied him in order to see the state of religion; and when they reached Ourmiah, and saw the pitiable ignorance of the Christians and Mahometans there, the priest returned to obtain a body of missionaries, and Boré suspended indefinitely the completion of the most interesting part

of his intended travels; and, while he saw the field lying open for discoveries that would have made his name most famous in the academy, and to the whole scientific world, he turned from the prospect of these honors to teach reading and writing to these poor people. Pushing forward the quickest, till they could act as underteachers, he succeeded in opening several schools in different places. The fame of his little university reached the king, who sent him pompous letters of approbation, and the mother of the heir presumptive to the throne promised to put her royal son under his instruction.

And now this work of charity was interfered with by our Americans, who, if their profession at home be sincere, ought to have been heartily glad, and given a cordial welcome to any one who came to assist in such a work of charity. I am sure that I, as a Catholic, find no fault with them for their conscientious efforts to spread the gospel, and in this case Boré was glad of the efforts they were making to teach science to a people whose greatest misery is ignorance: I am confident that he would rather have helped than impeded them. Now, though the affair is nearly five years old, yet it confirms so well the accusation made against the gentlemen now,—and it seems their impunity from exposure at home in that case has emboldened them,—that I will run the risk of telling a tale you may possibly have seen in Boré's book, rather than run the risk of leaving the thing still unknown to those zealous Protestants at home, whose charitable contributions are so shamefully abused for intolerance, and their name made a proverb of cruelty among those they wish to convert to the meekness of the gospel. Ourmiah is the same province (you will find on any map of Persia the lake of the same name that bounds it on the east) from which came the Nestorian bishop, Mar Johanan, who was carried around to all our Bible societies two or three years ago. Of him individually I do not know any thing; nor do I know whether they professed to present him as a convert, or only as one whose church was in communion with theirs; but I know that generally and almost universally the Nestorian bishops of that neighborhood, unless they be converted, are not to be boasted of as Christians. They are under no obligations in virtue of their office, except those of not marrying, of *never* eating meat, and of saying mass two or three times a year; for the rest, hunting, hard drinking, common cursing, and all amusements that their money can procure them, form their common life; and even public opinion has learned to look on these rather as privileges than stains of the episcopacy. Of these bishops there are, I believe, four in the province of Ourmiah. Whether by fair conversion, or by other means, I can only guess from their subsequent conduct, three of these were soon induced to join our Protestant missionaries. The fourth, Mar Gabreel (Mar is a title still prefixed to a bishop's name, like Mgr. in French), bishop of Ardicher, a young man, had held serious conferences with our two Catholic travellers, and soon expressed his determination to reunite himself to the one Catholic church; but it was necessary to secure to him some means of subsistence when he should lose his revenues by his flock's deserting him. This demand gave some suspicion, but in itself was reasonable enough, and not to leave an obstacle to his salvation, and to the good effects which his reunion might have upon his people, for a mere suspicion, they wrote to Europe to procure a suitable pension for him, and in the meantime he gave Boré a written approbation of the school he hoped to open in his diocess. After some months, Boré came to Ardicher to begin his school accordingly. The day before his arrival, our Americans went to the bishop and prevailed on him to join them, *at the price of a silver watch and a thousand francs.* Poor fellow! even in a worldly way his new friends did him no good; for soon after Boré received the expected letters for giving him a larger and permanent pension. He thanked God for having found out in good time the man's insincerity, and proceeded to fix his school. See now the sincere love for the poor heathens and ignorant Christians entertained by these representatives of our land of enlightenment and public schools.

They got Mar Gabreel to forbid this generous enterprise for the instruction of his own people; Boré however simply showed the king's firman of approbation. Persons were sent then to warn him that he would not be safe if he staid all night in the town. The unexpected idea of suffering persecution or even martyrdom for the cause of charity, filled him with a new spirit. He went up on his roof (the usual *chamber* of the Persians), and slept there all night, with the starry heavens for his covering, and God and his guardian angels for his companions. On getting up in the morning he learned that his firmness had disconcerted his enemies for the present.

Some time after they tried another plan, and summoned him to answer their complaints before the divan: three bishops were there to accuse him. Mar Gabreel began with alleging the opening of the school in his diocess. Boré replied that he had equal right with the Americans, and even more, on the written authority of the bishop, which he showed in court, and the bishop was silenced. The second declared that these "children of the Messiah" (Catholics) were *Franks*, which means foreigners and *idolaters*. For the first accusation, it seems that, in the selection of the means, bigotry has a kind of miserable instinct that guides it in different times and places. Five years ago, away off in Persia, to destroy the Catholic works of charity, a cry of *na-*

tive Persianism was raised by men, *citizens* of a country five thousand miles away, who had not a single native of their own religion, unless converted within a very few years, while of Catholics there were thousands of original inhabitants. It is a pretty fair commentary on the absurdity of another *nativism*. For the second, if these bishops were really converts to the missionaries, behold the first lessons of their new teachers; to tell falsehoods of their fellow Christians, and this before a Mussulman tribunal. "By this shall all men know that you are mine, if you love one another." If they still professed their Nestorian doctrine, then much greater was the bad faith, both of the bishops and the missionaries; for the followers of Nestorius, even to this day, consider our Saviour to be mere man, with the Deity dwelling in him, but still separate from him, as in a temple, and consequently they call idolaters *all* those who pay the worship of absolute adoration to Jesus Christ. Now, I presume these missionaries pay this worship; at least I am sure their contributors at home think they do; so that if they are not deceivers of those who send them, they were urging an accusation against *Catholics*, which, in the sense of those who prefered it, was equally valid against themselves!

The answer was given by * * * * * * a Mahometan lawyer! Would that the teachers of some of our Philadelphians had studied charity and sound policy from this follower of the Koran. "We have in our country Jews, Armenians, Fire worshippers, Devil worshippers, and Lenmies (Mahometans of another sect), the curse of curses be upon their heads, but still we tolerate them all."

In America I think the list might be lengthened without injuring its force. The last accusation it would seem hard to guess, and it would seem rather a fable if Boré did not testify to it: "these Catholics *eat pork*." It might seem hard to give a suitable answer to a thing so absurd; but Boré replied that if Mar would search his memory, he might recollect having seen pork on the tables of the missionaries, and that during lent. This answer, and also the decision of the divan below, I wish you to notice; because in the absence of direct proofs, which Boré does not expressly lay down, that this whole attempt at persecution was the work of our American missionaries, these two points are quite convincing, since otherwise the answer could not have had any connection with the accusation, and still less would it have silenced the bishop, as it did; the same holds good of the decision.

The third bishop offered a compromise if Boré would put Nestorian masters over his schools. The Mahometans saw the unreasonableness of the request, and put an end to the process, by declaring that Boré had an entire right to open schools, seing that there were many Catholics in the community, while the Protestants had opened so many without having any natives of their persuasion. The divan broke up, and Boré, after receiving some compliments from the judge, repaired to the house of a Catholic widow, whose son, by a rare exception, enjoys high offices in the royal army. He found all the Catholics of the town assembled there, reciting the rosary for his success. From this day the Catholics dated the completion of their emancipation throughout the province.

Since twenty-five years ago, when they could not give public signs of their faith, without endangering their lives, religion and tolerance have been slowly gaining ground; from after this trial, the latter was as complete as could be hoped for in a Mahometan kingdom. The blow given to it this spring will not have a permanent effect upon these poor people, but upon our American name it has had the miserable effect of coupling it with bigotry, intolerance, and tyranny less relenting than those of Mahometanism itself. There is some remedy, though late, even for this, if those who have the power will visit with the merited indignation this abuse of their money and favor. Notwithstanding the terrible scenes in one of our cities, I am still sincere in the belief that the great mass of our Protestant fellow citizens are lovers of liberty to all, and haters of oppression, and that a well grounded suspicion that their emissaries are making the American name odious, by tyranny over a helpless people, would induce them to examine zealousy into the facts. In those countries America is scarcely known, except through these missionaries, and already the poor Catholics, judging from these only specimens, look upon it as a school of tyranny. To give you an idea of the merits of these poor people, and of the effects of our holy religion upon them, I will mention one remarkable example: the little village of Cosabat was entirely Nestorian, and the vices particularly of cursing, perjury, &c., were not uncommon; within the lasty fifty or sixty years it was entirely converted to Catholicity, and the naturally good dispositions of the people, under the prudent direction of their saintly apostle, have been so happily cultivated, that they now never take an oath of any kind. When one makes a contract, he says to the other party, "believe me," and their integrity is so well established, even among the Nestorians and Turks, that it is sufficient for them to know that the person is "a believe me;" a name they have given to the inhabitants of the village, and they take his word for any thing; this was the case ten years ago; since the death of their pastor, I do not know whether his successor has been able to keep up so perfect a tone of public morals. Well, it is men, if not equal to these, at least like them, that have now been taught to be disgusted with America. Is there

no remedy for it? in spite of church burning and papist shooting, I am still an American; not indeed with much boasting, but with sincere thanks to God; and our calumniators and persecutors, in the name of republicanism, I hope will never triumph so far as to make me not love my country and not feel keenly every reproach, merited or unmerited, upon her name; above all, that most disgraceful to a great nation of oppressing the weak and suffering. Let better missionaries be sent there, who practise the gospel that they teach, and who will repair the evil by proving that American Protestants can be zealous without being tyrannical.

Turin.—Letters dated Turin, November 14, mention a new conversion to popery. It is said that on the previous Sunday Miss Louisa Cambridge abjured Protestantism in the convent of the Sisters of the Good Shepherd at Genoa, and entered the cloisters as a novice.—*Times.*

Rome.—On the 18th ult. was celebrated at Rome, with great solemnity, the anniversary of the dedication of the basilica of St. Peter's, which took place for the first time in the fourth century, and was renewed by Pope Urban VIII, in 1626, when that illustrious pontiff concluded the works that have rendered the new basilica the most august of the wonders of the world. Cardinal Mattei, archpriest of St. Peter's and bishop of Frascati, officiated at the solemn mass, at which his holiness, surrounded by the cardinals and pontifical court, was present.—*Drario di Roma.*

A letter was received in Rome, informing his holiness of the conversion of one of the most considerable of the Druses of Mount Lebanon.—*Freeman.*

Belgium.—The Jewish writer, Lombroso, who resides at Turin, has just embraced the Christian religion. This is undoubtedly one of the most important conversions that have occurred for many years.—*Journal de Bruxelles.*

England.—It is said there are eighteen public gas establishments in London, to supply the great metropolis with light, a capital of fourteen millions of dollars is employed, yielding a net income of more than two millions of dollars per annum. One hundred and eighty thousand tons of coal are used, producing nearly fifteen hundred millions of cubic feet of gas.

Ireland.—*A Relic.*—We have learned that within these few days part of a stone cross of a very ancient date, bearing an inscription in the Irish language, has been dug up from a considerable depth beneath the Protestant church of Tuam, at which the Rev. B. J. Roche, P. P., Galway, was present. Another portion of it was discovered as a head-stone to some grave, and we are told an arm of the cross was found forming a pillar, or some sort of a support, in the market house of that town. His grace, the Most Rev. Dr. MacHale, has had the precious fragments—precious, from the pious use to which they had been consecrated originally, as well as the religious antiquity attributed to them—carefully put by until the remaining portions have been discovered, when he means, we have heard, to give them some appropriate place in the cathedral.—*Galway Vindicator.*

Prussia.—Several journals, says the *Ami de la Religion*, having lately announced that a Catholic parish in eastern Prussia demanded, through the medium of its curé, the communion in both species, the abolition of ecclesiastical celibacy, and that of auricular confession, without ceasing to form a part of the Catholic church, the curé of the parish in question has come forward with a formal declaration, contradicting such rumors.

A letter from Berlin states that much attention was attracted in that city by the public conversion to Catholicity of eight Protestants, who made their abjuration at Potsdam on the "feast of the reformation."—*Tablet.*

Central America.—*Guatemala.*—We mentioned in the first volume of this periodical that the Belgian Jesuits had commenced a new mission at St. Thomas' in Guatemala, and that Father Walle, the superior of the mission, after having visited the ecclesiastical and civil authorities of that republic, had returned to Europe. The object of his return is thus given in a late number of the *Nouvelliste des Flanders*: "It is not at St. Thomas, but in Guatemala, the chief city of the republic, that a college is to be founded. The city of Guatemala has forty thousand inhabitants, and no college has yet been established there. It is at the request of the government of Guatemala and the reiterated applications of the worthy archbishop of that city, that Father Walle returned to Belgium, and afterwards went to Rome, to confer with his superiors on the establishment of the college in the republic of Guatemala. The establishment of a college is only the secondary object of Father Walle; the principal is the establishment of a new mission. Among the members of the society already selected to form part of this mission, there are two Italians, one German, and three Spaniards; all the others are Belgians. The necessary preparations will not allow the missionaries to sail in less than two or three months."—*Cath. Cabinet.*

Nova Scotia.—The Rt. Rev. Dr. Walsh has been appointed by the pope to the exclusive administration of the western portion of New Brunswick, or Halifax district, his diocess including also the island of Bermuda. The Rt. Rev. Dr. Frazer is to be the bishop of the eastern part of the province, including Cape Breton, by the same authority. Dr. Walsh has arrived in London, on his way to America.—*Ami.*

STATISTICS OF LARGE LIBRARIES.—The number of volumes claimed to be possessed by the twelve greatest libraries of Europe, is as follows: The Bibliothèque du Roi, in Paris, 650,000; Munich, 500,000, of which one-fifth, at least, are duplicates; Copenhagen, 400,000; St. Petersburg, 400,000; Berlin, 330,000; Vienna, 300,000; the British Museum, 270,000; Dresden, 250,000; the Bibliothèque de l'Arsenal, in Paris, 200,000; the Bibliothèque de St. Genevieve, in Paris, 200,000; the Brera library in Milan, 200,000; Gottingen, 200,000.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Annual Report of St. Mary's Female Orphan Asylum, Baltimore.*

RECEIPTS OF 1844.

Annual and monthly subscriptions,		$604 03
Donations by various persons,		285 17
Sewing Society, for work and interest of money,		69 85
Charity box,		73 39
Orphans' work and press,		100 94
Contributions from parents of Children,		44 00
Legacy—Mrs. Luke Tiernan,		114 33
Do. " Edward Jenkins,		351 52
Do. " Mitchell's annuity,		200 00
Proceeds of fair held by Sewing Society,	$690 32	
Proceeds of orphans' table at fair,	305 66	
		995 98
Charity sermon at cathedral,		205 00
Interest collected on money invested or loaned,		75 00
		$3,119 21

EXPENDITURES OF 1844.

Groceries, provisions, &c.	$939 04	
Clothing and shoes for Sisters and children,	468 92	
Fuel, coal, &c.	193 42	
Repairs, house and incidental expenses,	228 48	
		1,829 86

Number of orphans in the Asylum,	41
Do. half orphans,	17
Do. orphans placed out,	7
Do. orphans received,	7
Do. day scholars,	100 to 150

Donations left at the Asylum.

A friend presented, by Rev. J. Randanne,	$20 00
Mr. McKenna,	20 00
A friend,	50 00
Mr. John Howard,	20 00
Through Mrs. Chatard, Mr. Black,	5 00
For fuel, from day scholars,	20 00

Besides the above, five pieces of muslin were presented by Mr. Pittman, and medicines, when required, were gratuitously furnished by Mr. Laroque, druggist. The managers beg leave to return thanks for these and other donations, as well as for the sums regularly paid by subscribers.

From the annexed statement it will be seen that, although the receipts and collections for the past year are unusually large, only a small proportion of the amount is derived from the regular and legitimate resources of the house. The whole amount of contributions and subscriptions would be insufficient to meet the current expenses of the year apart from the amount realized by proceeds of the fair held last May, besides considerable legacies devised to the school some years since, and recently paid into the treasury.

It were desirable that the support of the orphans might become independent of resort to extraordinary means of raising money, inasmuch as there are other important objects connected with the welfare of the asylum, which will require considerable outlay, besides exhausting the remaining balance in the treasury. In order to keep pace with the growing usefulness of this excellent institution, the lady directresses contemplate making some valuable and necessary improvements, besides the erection of an addition to the main building of the asylum. To raise means for this purpose will require renewed efforts on their part, seconded by the hearty co operation of their many friends and patrons. As soon as a sufficient amount will have been subscribed, the work, which is now under contract, will be commenced. Therefore do they embrace this occasion to make another appeal to the liberality of the public, who heretofore have ever responded to their most sanguine expectations. Let every friend of the orphan contribute his aid in a cause which concerns the honor and duty of each one in particular. Let him remember that, in promoting the welfare of these little ones, he adds a hundred-fold to his own happiness both here and hereafter. Encouraged by these considerations, and fully relying upon the assistance of divine Providence, the managers of the asylum cheerfully look forward to a speedy completion of the proposed work.

Subscribers to St. Mary's Asylum, 1844.

Most Rev. Dr. Eccleston $10, Very Rev. Dr. Deluol 5, Rev. Mr. Coskery 5, Rev. Mr. Hickey 5, Rev. Mr. Raymond 3, Rev. Mr. Randanne 5, Rev. Mr. Fredet 3, Rev. Mr. Verot 2, Rev. Mr. Knight 2, Rev. O. Jenkins 5, St. Mary's college 20, St. James' college 10, Mr. Wm. Kennedy 5, Mrs. Wm. Kennedy 5, Mr. M. W. Jenkins 5, Mr. J. W. Jenkins 5, Mr. J. H. Hunter 5, Miss R. H. Hunter 5, Mrs. John Hunter 5, Mrs. R. Hillen 5, Mr. Thomas Hillen 5, Mrs. B. Sanders 5, Mrs. S. Hillen 5, Mrs. Charles Williamson 5, Messrs. T. Kelly & Son 5, Joseph W. Jenkins (donation) 20,

Mr. Thomas Meredith 5, Austin Jenkins 5, Alfred Jenkins 5, Edward F. Jenkins 5, Thomas C. Jenkins 5, M. Courtenay Jenkins 5, Robert Jenkins 5, Mrs. Z. C. Lee 5, Col. Wm. Thompson 5, B. R. Spalding 5, H. A. Spalding 5, Mrs. M. L. Ford 5, Miss Ellen Ford 5, Mrs. John Howard 5, Mrs. Bujac 5, Mr. P. McKenna 5, B. I. Saunders 5, a friend 5, Mr. Ambrose White 5, Mrs. Dr. Stewart 5, Mrs. Dr. Aikin 5, Mrs. Barrett 5, Mrs. F. Lucas 5, Mrs. George Carroll 5, Mr. Stillinger 5, Mrs. B. S. Elder 5, Mrs. Juliana Jenkins 5, Mrs. John Daley 5, Mrs. Caton 5, Mrs. Harper 5, Mrs. MacTavish 5, Miss Harper 5, Miss Landry 5, Mr. V. Ward 5, Mr. J. Pike 5, Mrs. Maher 5, Mrs. C. Tiernan 5, Mr. Buonaparte 5, Mrs. W. Tiffany 5, Mrs. Henry Tiffany 5, Mr. George Tiffany 5, Miss Chateaudan 5, Mrs. John O'Donnell 5, Mrs. Elizabeth Welsh 3, Mrs. Wm. Howard 3, Mrs. Walbach 3, Mrs. Wm. Bose 3, Mr. Wm. Lucas 3, Mr. Martin 3, Mr. T. P. Scott 3, Mrs. T. P. Scott 3, Mrs. Davis 4, Messrs. Charles and John McColgan 3, Mr. F. Crey 3, John Murphy 3, Henry Pike 3, a friend 2, Mrs. Connor 2, Lieut. Chatard 3, Mrs. Dr. Chatard 3, Mrs. Gegan 3, Mr. Charles Mareau 5, Isaac Hartman 2, David Stewart 2, Henry Staylor 2, Terence Kelly 2, Jonathan Mullen 2, Richard McConn 3, Dr. Waring 2, J. Wagner 3, E. Boyle 3, Mrs. Heuisler 2, Mr. Rosensteel 2, Mrs. Hitselberger 2, Mr. Sarsfield 4, Col. Bensinger 3, Mrs. Myers 1.50, Mr. J. Servary 2, Mrs. Wilson 3, Miss Jackson 3, Mrs. P. Gould 3, Mr. Laroque 2, Mrs. S. Conolly 2, Lorenzo Dorsey 2.50, F. W. Elder 3, Mrs. S. Moale 3, Rev. Mr. Randanne 1, Alexandrine Saynier 3, H. Brady 2, Mrs. Breidemeyer 1, Mr. J. White 1, J. Shannessy 1, J. Noel 1, J. Victory 1, M. Doyle 1, Mrs. Abel 1, Mrs. McKenna 1, Mrs. Salsburg 1, Miss S. McColm 1, Mr. J. Concannon 1, Daniel Coonan 1, A Keenan 1, Mrs. Griffin 1, Mrs. King 1, Mrs. Foley 1, Mrs. Robert Hickley 2, Mrs. Hickley 1, Mrs. Goddard 1, Mrs. Chase 1, Mrs. Servary 1, Mr. G. Ennis 1, Louis Gross 1, Edmund Butler 1, Mrs. Magraw 1, Mrs. Anderson 1, Rose McCann 1, Mrs. Thompson 1, Mr. Baker 1, Owen Donelly 1, Miss R. McGwiken 1, Mrs. McMullan 1, Mrs. Menzies 1, Mrs. Murphy 1, Mr. P. Magers 1, Mr. Clautice 1, Mrs. Murray 2, Mrs. Rodewald 1, Mr. F. Rodewald 1, F. Von Kapff 1, Mrs. Baugher 1, Mrs. Dutch 1, Mr. B. Coe 1, P. Laurenson 1, Mrs. G. Sanders 1.50, Mr. G. W. Walter 1.50, Mrs. Mary Walter 1.50, Mrs. T. Dunlevy 1, Mrs. Sturm 1, Mrs. Lusby 1.50, Mrs. Wall 1.50, Mrs. Wells 1.50, Mrs. E. McGreevy 1.50, Miss Sarah Ann Smith 2, Mrs. John Carrere 2, Mrs. Dr. Carrere 2, Mrs. Stapleton 1, Mr. Francis McAvoy 1, Mr. Coyle 1, Mr. Barnacue 1, Fielding Lucas 2.50, Mr. Webb 1, J. Murray 1, E. J. Saunders 2, Mrs. Seche 1, Miss Cottringer 1, Mr. McSherry 1, Mr. C. Simon 1.50, Dr. Maguire 1, Mrs. McKew 2, Mr. J. H. Jenkins 1.50, James Holland 1, Mrs. Fortune 1, Mrs. Dickehut 1, Mrs. Boardley 1, Mr. Shetel 1.50, Mr. M. Jennings 1, Miss M. Norris 1, Mr. Whiteford 1, M. Conry 1, J. Conry 1, M. Roan 1, Martin Mohler 1, Mrs. P. Lyons 75 cents, Mr. P. Conry $1, Mr. James 1, Miss E. O'Brien 75 cents, Miss M. Hurner 75, Miss F. Howard 75, Miss M. Howard 75, J. Wilcox Jenkins 75, Mrs. Raphael 75, Miss Delmas 75, Mrs. Ann Ryley 50, Miss K. Quigley 50, Mrs. O'Neale 50, Mrs. Ryley 50, Miss Cornprop 50, Mrs. Rodolph 50, Mrs. Eisler 50.

Some of the above named persons have not paid their subscriptions for the past year.

Diocess of Charleston.—*Clerical Appointments.*—The following changes have been made by the bishop in the stations of several clergymen of the diocess.

The Rev. William Burke transferred from St. Mary's, Hasell street, Charleston, to be assistant pastor of Savannah, Ga.

The Rev. P. N. Lynch, D. D., appointed pastor of St. Mary's, Hasell street, Rev. J. A. Corcoran, D. D., assistant in the same church.

The Very Rev. John Barry has been appointed vicar general of the diocess, first assistant in the cathedral, and superior of the seminary. He will retain the charge of the church of Augusta, Ga., which he will visit on the fourth Sunday of every month.

The Rev. Timothy Birmingham has been transferred from Columbia, S. C., to Columbus, Ga.

The Rev. Edward Quigley from Newbern, N. C., to Columbia, S. C.

The Rev. P. J. Coffey from Macon, Ga., to Newbern and Washington, N. C.

The Rev. Thomas Murphey from Columbus, Ga., to Wilmington, N. C.

The Rev. J. J. O'Connell from Savannah to Macon, Ga.

The Rev. P. McGowan from Fayetteville, N. C., to Charleston, as general assistant for the city and neighboring mission.

The Rev. J. F. Kirby from Charleston, to be second assistant to the pastor of Augusta, Ga.—*U. S. Cath. Miscell.*

Diocess of Cincinnati.—*Ordination.*—Messrs. Michael Byrne, James Cahill, James Kearney, Timothy Farrell, students of the diocesan seminary, were ordained deacons last Saturday, in St. Peter's Cathedral, and the three last named were, on the following Sunday, raised to the holy order of the priesthood.—*Cath. Tel. of Dec.* 28.

Diocess of Mobile.—*From a Correspondent.*—"As soon as we had crossed the Chattahoochee which forms (in part) the line of separation between Georgia and Alabama, we were in the diocess, and pursuing our journey to the city of Mobile. The first ninety

miles of our route lay through a fertile and rich country, abounding with the varied scenery of wild and rude nature, interspersed with the highly cultivated plantations of the prosperous planter, with here and there the rough log cabin of the new settler, around which, for acres, the axe had been laid at the base of the sturdy trees, which were still standing in their decayed state—their trunks stripped of their bark and the branches shorn of their leaves, they no longer shaded the soil from the influence of the sun, but, standing in dreary waste, their bare limbs stretched out like the arms of so many spectres, waiting only the last hold of remaining strength to break until they would tumble tottering to the earth. Fording a stream at one time, we would lose sight of the wheels—then, ascending a rough steep hill, we would fear for the strength of the traces; but all this was pleasure in the extreme compared with the shaking and jolting of the 'corduroy roads,' over which we have no desire ever again to travel. This stage terminated at Montgomery, which is a flourishing little city, situated almost at the terminus of navigation, on the Alabama river. Montgomery contains a Catholic population of about one hundred persons. The church, which is under the patronage of St. Peter, is small, but sufficiently large for the congregation—being built upon a hill, the cupola and cross are seen for some miles around. This mission, and the other stations attached to it, were formerly attended by the clergyman of Columbus, Ga., but latterly they have been attended by a clergyman of the diocess who resides in Montgomery.

"The remaining four hundred miles, which occupied about three days, were continued by the river route. This was our first introduction to a high-pressure steamboat, a mode of travelling with which we can not find the least fault. One little circumstance which came under our observation, during this time, we will briefly notice, for it is worthy of note, and perhaps in no place could it be more appropriately related than on the pages of the Catholic Magazine. It was on Sunday morning, between 10 and 11 o'clock, the captain observed a signal about half a mile ahead. As soon as the boat neared the place, he gave the order to 'round too and land,' and, on inquiring what was wanted, was informed that there were fifty bales of cotton to be shipped to Mobile. The hands were immediately ordered out to take it in. While this was being done, a number of the passengers (we amongst them) ascended the bluff. The only buildings to be seen were the ware house, a log house for the workmen, and a small cottage at a short distance off, enclosed by a paling, and surrounded by a neat little garden full of peach trees and flowers. We approached this house, and found the occupants to be a Creole family (which in this part of the country means mulatto or quadroon of French or Spanish descent), consisting of the father, mother, and four daughters, who were seated on the piazza, reading. The old man arose and invited us to a seat, which we accepted, and then, thinking that a glass of spring water would be a luxury after our use of the *river liquid*, requested one of his daughters to bring some. We glanced into the dwelling and there beheld the emblem of the Catholic faith—the crucifix—besides other emblems which told plainly the creed of their owners. These persons were a Catholic family who, though situated many miles distant from a clergyman and church, were not ignorant of their faith nor unmindful of the injunctions of the church. They were unable to be present at the holy sacrifice, but they visited it mentally with true devotion, for they were then engaged reading the prayers at mass. When we reflected upon this scene, we could not help thinking upon the sublimity of our religion, and the charity of the church in providing for the various circumstances of her children. Creole and colored as they were, we felt deeply the force of the example. After staying out our time in agreeable conversation with the old man, we bade this pious family a good morning and returned to the boat, more than repaid for our trouble in ascending and descending the rough bank of the river.

"Of the Catholic population of this diocess we received no estimate farther than that of the city of Mobile, which is set down at five thousand. The new cathedral which is now in progress will be a magnificent edifice when completed. Hopes were entertained that the walls would be nearly ready for the roof before the close of the year. The plan is of the Grecian (Doric) order. The dimensions are one hundred and sixty-two feet by ninety. The walls will measure in the clear fifty feet in height; the ceiling to be arched will give the building a still more lofty appearance. It is to have two towers, one hundred and forty feet high, with a portico in the centre, supported by six columns, the base of which, as also of the pilasters, are of Quincy or Boston granite. To give your readers a more correct idea of the plan we will refer them to the building represented in the background of the portrait in the January number of the Magazine, 1844. The foundations were laid about six years ago at a cost of fifteen thousand dollars, the whole of which was defrayed by the worthy bishop from his own means. At the beginning of this year the work was again resumed, and although the Catholics of Mobile, as a body, are not wealthy, they have manifested, by their contributions, a zeal worthy of the cause to which this church is to be dedicated. They have, however, been greatly assisted by the munificent donations of their Protestant brethren, many of whom have become annual donors.

"Of the charitable institutions none is more popular, nor more deservedly so, than the Catholic orphan asylum. Mobile is one of those cities which annually witness the ravages of the yellow fever, which in its course suddenly leaves many a child an unprotected orphan and entire families without the means of subsistence. After witnessing for years scenes of such painful distress which were depending for relief upon individual charity, the ladies of the cathedral determined to form themselves into a society which would insure some permanent provision for the future. Having first attended the divine sacrifice of the mass offered up by the right reverend bishop specially for their intended society, they assembled in the vestry room on the 4th of January, 1838, and organized themselves under the title of 'the Female Charitable Society of Mobile,' having for its object 'the relief of indigent families or individuals reduced to want by sickness or other inevitable misfortunes.' A society thus commenced, and having so laudable an object in view, was sure to prosper. It would seem too that Providence had directed its formation at that time, for the next year, 1839, the fever raged with a fatality scarcely ever before witnessed. The ophans left this year were so numerous the society determined to open an asylum. To aid them in this undertaking the bishop furnished them with a house, and soon after they were further aided by a large donation from a worthy individual.

"In 1840 the society was incorporated by the legislature, and is one of the few female societies existing in the United States under an act of incorporation. The act grants to them all the rights and privileges incident to bodies corporate instituted for similar purposes, with a proviso, however, that the property of the society shall not exceed *twenty-five thousand dollars*. The asylum was governed by a matron until December, 1841, when it was taken in charge by four Sisters of Charity from St. Joseph's. At that time there were twenty-nine orphans, at present there are seven sisters and eighty-four orphans, besides a female free school of about sixty children. Since the Sisters took charge of it the building has been greatly improved and enlarged. We visited and went through the entire establishment in company with the Rev. Mr. McGarahan, who is the director of the asylum's society, and never were we more pleased with any institution than we were with this. Every thing was neatness, order and comfort, while the healthy and cheerful appearance of the children bespoke the kind and maternal care of the Sisters. It is divided into two distinct departments male and female. Sister Martina is the sister servant, and under her judicious management it has arrived at its present prosperous condition. The principal revenue is derived from an annual fair, which is patronized alike by Protestants and Catholics, and yields generally from four to five thousand dollars. At this time a report is published in the several papers, and thus the public is made aware of the operations of the society, both for the orphans and the poor in general.

"*Spring Hill College.*—This establishment is situated within seven miles of the city, in a remarkably healthy locality, so much so that many of the merchants of Mobile have selected the neighborhood as a place of residence during the sickly season of summer. The building is a splendid pile, of the Doric order, and has been much admired by visiters. The garden and grounds attached to it are extensive, but the soil is not productive, owing to its sandy nature; to this cause, however, may be attributed its healthy qualities. One of the sources of enjoyment to the students is that of being organized as a military company under the name of the 'College Guards.' The young gentleman who holds the office of captain was formerly a student of West Point, but, having surrendered the science of war, he is now the student of theology. The day on which we visited Spring Hill was holiday with the students, and one of camp duty with the guards. The ground selected for their military exploits was called 'Camp Michael,' in compliment to the bishop. The invited guests were numerous, but the arrangements made for their accommodation were of a corresponding extent. In the afternoon the Guards were reviewed by a military gentleman from the city, when they went through the various evolutions in a manner that would have done credit to a veteran corps. One circumstance connected with this college is remarkable. For several years, during which the number of students was never less than one hundred and twenty, not one death, nor a single case of bilious fever, occurred amongst the students or professors. The Rev. C. Rampon is the president.

"The Convent and Academy of the Ladies of the Visitation, at Summerville, is most pleasantly situated about half way between the college and city. There are eleven sisters in the community. The academy is progressing with great rapidity, and will, ere long, be one of the most popular of the southern institutions for young ladies. A neat little Gothic chapel, which has been recently erected, adds much to the appearance of the buildings.

"The Association of Young Men for the support of a library, reading room, and Sunday school, is a society which is very creditable to the young men, and useful to those for whose benefit it was intended. This society, as also the Sunday school, is under the direction of the Rev. Mr. McGarahan, a clergyman whose virtues can never be overrated. Besides the Sunday school a numerous catechism

class assembles once a week for instructions from the Very Rev. Mr. Bazin, who is also a most indefatigable clergyman. The missions on both sides of the bay are attended by the Rev. G. Chalon, who also visits Apalachicola and Tallahasse. We crossed to New Orleans by the lake route, of which city and its Catholic institutions in our next. O. O'B.

The works on the new cathedral of Mobile, which have been suspended for many years, have been resumed with much activity. The celebrated college of Spring Hill, near this city, is now in the hands of a society of religious priests, called the Eudists, which congregation of priests likewise direct the Gabriel college of Vincennes, Ia.—*Cath. Cabinet.*

Diocess of St. Louis.—*Statistics of the city of St. Louis.*—Bishop and secular clergy, 8; Jesuits, 9; Lazarists, 5. Total number of priests, 22.—*Ib.*

New establishment.—A new religious establishment has been opened in this city, on Third, between Poplar and Almond streets, by the "Sisters of St. Joseph," for the benefit of the most abandoned and most miserable class of society. These sisters, three in number, are a branch of the well known house of their order at Carondelet, in St. Louis county, where they direct an academy for young ladies, an asylum for female orphans, and an institution for deaf and dumb females, which is chartered by the Missouri legislature. The mother house of this association of "Sisters" is at Lyons, France, and owes its origin to the zealous Abbé Cholleton, who not long ago died vicar general of that archdiocess. Every where the members devote their humble services to the most miserable classes of society, and often share their bread with the objects of their charity. This infant institution truly deserves the sympathies of the benevolent.—*Ib.*

Appointments.—The Rev. F. Cellini, formerly pastor of Fredericktown, Mo., has been appointed vicar general of this diocess. The Rev. P. J. Verhœgen, S. J., late pastor of St. Charles, Mo., has been appointed provincial of the Jesuits of the Maryland province.—*Ib.*

Fire.—We learn with regret that in the commencement of last month the well known institution of Carondelet, in this county, under the charge of the Sisters of St. Joseph, was partly destroyed by fire; the upper stories of the central building and of the northern wing, likewise most of the trunks belonging to the young ladies, boarders at the institution, and all the clothing of thirteen destitute orphans, became a prey to the flames. A collection was taken up in the cathedral of the city on Sunday, the 22d of December, for the relief of that institution.—*Ib.*

Fair.—A fair has been held in this city, during the third week of Advent, for the benefit of the Female Orphan Asylum, under the charge of the Sisters of Charity. The net proceeds amounted to $1,322 06.—*Ib.*

Diocess of Vincennes.—The Indiana legislature has lately chartered two Catholic institutions. "The University of Notre Dame du Lac" (our Lady of the Lake), situated at Southbend, St. Joseph's county, for the education of boys, under the direction of the priests of the cross, and a manual labor school, in which the most useful trades and arts are taught by the Brothers of St. Joseph, situated in the same county.—*Ib.*

Notre Dame du Lac.—The above is the title of a new university established in the midst of a large forest, by the priests of the Holy Cross, and chartered by the legislature of the state last winter. On the 28th of August, last year, the spot where the university and all the surrounding buildings now stand was a complete wild, but now large and elegant buildings are erecting, and the surrounding forest resounds with the sound of the axe, saw, and anvil, while the shores of the adjacent lakes re-echo the matin and vesper bells, and dull solitude is startled with the regular sounds of the new clock. What a change in seventeen months! Out of six hundred acres, of which their farm consists, one hundred and forty are cleared, grubbed, ploughed, and ninety-six are now in wheat; a spacious college, of four stories; seven work-shops for mechanical trades; a noviciate, two stories, forty-one by eighteen feet, erected! The face of the whole country changed; the savage wilderness giving place, in that short space of time, to civilization, and a seat of learning, of the first class, in full operation, where a few months ago the savage denizens of the forest sought their midnight prey. We talk of modern enterprise, but what is there that can compare with this? And yet all this has been performed by men who boast not of their deeds, but who, on the contrary, shun praise, and seek to do good, as it were, by stealth, caring for nothing but what tends to the welfare of their fellow creatures, the sanctification of their own souls, and the glory of God. Such is the object of the religious community that have founded the university of "Notre Dame du Lac." The community is composed of two distinct branches, viz., the "Priests of the Holy Cross," and the "Brothers of St. Joseph." The priests of the Holy Cross were founded by the celebrated and Rev. B. Moreau, who is also the founder of the monastery of the Good Shepherd, and of the Sisters of Notre Dame des Douleurs, a branch of which was lately established at Bertrand, Michigan, five miles from the University of Notre Dame Du Lac. The Brothers of St. Joseph were established about twenty-four years ago by the excellent Dujarie, a canon of the cathedral of Mans. They now number at least two hundred members, a third of whom have made their

perpetual vows. The great object contemplated by the establishment of this order, was the education, the *Christian education* of the poor and humble; and to this one object they are faithfully devoting all their energies, and bringing all the talents into requisition with which God has blessed them. As none of these brothers are priests, or can become such, they have associated themselves with the priests of the Holy Cross, under whom they serve their noviceship, and under whose direction and instruction they remain until they are found fully competent to teach the poor the Christian religion. One of these humble and devoted brothers, when he is pronounced by his superiors qualified, issues forth on his humble mission; goes where the bishop of the diocess directs him; opens his school, collects about him the poor and neglected, the abandoned and profligate, perhaps one hundred in number; works for their good during the day, and prays for their salvation before his crucifix at night. They will succeed, for God will never forsake such men, who leave, willingly and cheerfully, every worldly consideration, to promote his honor and glory. They will prepare the children for their first communion; cause them to attend to morning and evening prayers at home, avoid vulgar, immoral, and profane language, and thus place an example before the irreligious, heedless, or indifferent parent, which has always been found effective, and thus the child will be reclaimed through the Brother, and parent through the child. The Brothers will, also, whenever they meet with a child of good qualities, and promising talents, cause him, if possible, to be sent to the colleges or universities (they have as yet but one in this country) conducted by the priests of the Holy Cross, where he will receive a full, thorough, finished education, in all the departments of art, science, and literature, and thus it will be where the Brothers of St. Joseph flourish *the poor will be educated*, and no

> "Flower will be left to blush unseen,
> And waste its sweetness on the desert air."

But they do not even stop here. Their objects are still more comprehensive! They contemplate to teach trades to poor children, as well as secular learning, and for this purpose they have already erected seven mechanical shops around the university, viz., carpenter, shoemaker, tailor, blacksmith, locksmith, cooper, and stone-cutter, and all are supplied with able masters (Brothers) and good apprentices, no other reward being asked but the fruit of their labor; and thus the dangerous season of youth is passed under their care, the character has been formed. Is it not to be hoped that virtue and religion, in a man so taught, will be always triumphant—that he will be a credit to society, an honor to his religion? Any person coming here and seeing with his own eyes all that has been done in so short a space of time, will think it only a dream; a large college, the most of which is finished in the best style; two new chapels, a noviciate for the Brothers, one hundred and forty acres of forest land, a complete stock of every thing necessary for a farm, seven trade shops organized, and an orphan asylum started, and all done in less than two years, by the monks of St. Joseph! I say nothing of the daily and arduous exertions which must have been used to establish the college in its present flourishing state—the missions among the Indians, the spiritual retreats, the great good done to religion in every way—this being the work of the fathers.

The order was brought to this country as follows: the great good they were doing in France had been witnessed by the pious bishop of Vincennes, before being appointed the first pastor of that diocess; he had applied to their mother house in Mans, two years elapsed before any of them could be spared; but in August, 1841, six of them left France for America under the direction of their superior, the Rev. E. Sorin, and were located by the bishop near Washington, at St. Peter's, where they remained until they removed to their present location, in the northern part of this state. The year after their arrival they received twelve more from France, and in 1843 a new colony, composed of three priests, one Brother, and four Sisters, and again last fall, one father, two Brothers, and three Sisters. The Sisters are established in Bertrand, Berrien county, Michigan, diocess of Detroit, and will open a large school as soon as the necessary buildings are erected. Here is, then, a system of education which embraces all classes of society, male and female, rich and poor, high and low—a system so extensive that, while it presides in the persons of the priests of the Holy Cross over the most distinguished universities, the poorest hovel will not escape the Brothers of St. Joseph. No society or order ever attempted so general a system of education. It is true, the Jesuits did infinite service to science, truth, and religion, by their powerful abilities and great success in educating youth, but this was altogether, at least in civilized countries, in the halls of colleges and universities, frequented by the titled, able, and powerful, but where the low, poor, and miserable were strangers. Error and unbelief had seated themselves in high places; the Jesuits ascended the battlements, held higher the torch of truth, and hurled them to the abyss whence they issued. Now, error has dropped its false assumption of superior wisdom, and crawls along the earth, corrupting the poor and humble, when, behold, the providence of God calls forth an humble band of disciples, with no other arms than the spelling-book and catechism, to come to the rescue of his favored poor; and who will doubt

their success, when it is proclaimed by eternal Truth: "Behold, I am with you all days, even to the consummation of the world?" What a service would it be to religion, if every priest had with him a Brother of St. Joseph, to attend to those essential duties which it is impossible for himself to perform! But this can not be done without establishing other noviciates, and these are far more necessary in the east than in the west. The reverend superior would be most anxious to extend the services of the Brothers in the east, but any of those educated here can not leave this diocess whilst one of them is needed, hence the necessity of some of the eastern diocesses establishing noviciates of their own, if they wish to partake of the blessings arising from the labors of these humble and devoted men. I had almost forgotten to add that the legislature has chartered their "Manual Labor School," by which they will teach these orphans a trade suited to their taste and disposition, or take others from the public streets and do the same to them.

As to the priests of the Holy Cross, their objects are entirely similar to the Jesuits, the rules, regulations, and even the exercises (St. Ignatius') of the latter being adopted by the former; and those who visit this place will be happy to see that the zeal, energy, and success that marked the course of the early Jesuits, shine forth clearly in the labors and fruits of the Fathers of the Holy Cross. Pass through the spacious halls of their new university, and observe how every thing leads to the comfort, convenience, and instruction of their pupils. Pass into the dining apartments, and observe them at their meals; see that little fellow ascending the reading-desk to read while the rest are eating. Hear how distinctly he speaks, how correct his pronunciation, how nicely he marks each emphasis, tone, and pause. How long has he been here? Five months! Grace being said, see the looks of love and attachment each has, as he passes, for the superior, and the one of affection and tenderness given in return. Go through the spacious dormitories, and mark the care, elegance, and comfort with which they are provided; and observe, especially, that every range of beds is under the eye of one of the professors, who, by moving a little slide at the head of his bed, can see and hear every thing that passes, and in an instant prevent an impiety, or attend to the least want; and, after observing all this, consider that the care, labor, and anxiety for these little ones, is not prompted by any selfish consideration, the charge being only sufficient to maintain the institution; such a thing as receiving a salary, more than the bare necessaries of life, not being thought of by any of the professors, who are all priests. After considering all this, ask yourself if these are not still in this world, corrupt as it is, some men who show, by their works, that they "love God with all their hearts." Their labors among the Indians, and other Catholic settlements, as well as at home, where a very large congregation is being formed, are truly laborious. I arrived at the college the day before Christmas; every one of the fathers that remained at home was engaged in the confessional, and continued so until ten o'clock at night, when they had to leave it to commence the offices of the night. The congregation was really large for so wild a place, composed of Indians, Americans, English, Irish, French, and Germans, many of whom were Protestants, numbers of them having come over thirty miles to go to their Christmas duty. The midnight mass was sung by the reverend superior, at the conclusion of which five converts from Protestantism received the habit of the order of St. Joseph from his hands. The scene, at times, during the celebration, was overpowering; the wildness of the place, the varied composition of the worshippers, the glorious and majestic appearance of the high priest, the splendor and effulgence of the altar, the rich vestments and curling incense, the severe, plain, bold notes of the Gregorian chant, poured forth at times by priests, attendants, and choir; the time, the place, the occasion, all conspired to make it one of those heavenly scenes which can never be witnessed on earth, but in the church of God. Numbers approached the holy communion, among whom I was happy to see many Indians. I left the church at half past three, when the service ceased for a short time, the superior having concluded his third mass.—*Cath. Herald.*

An Objection answered.—A Protestant being once asked, "Where was your church before the reformation?" answered, more wittily than solidly, by asking the question, "Where was your face before it was washed?"

We propose to answer the argument implied in this last question, and we trust our answer will be at least as good as the argument itself. We respond in two ways.

First. When a face is washed, it is not the usual process to wash off the skin and nose, or to obliterate any of the features. Now, the reformers did precisely this. They were not content with merely washing the *face* of the church, they wished to take off the skin, and to obliterate the features. They were not content with washing away the dirt of abuses; the church would have cordially united with them in this, and she *did* precisely this, in the council of Trent; but they also strove to wash out the features of distinctive doctrines and institutions.

Second. In the process of washing the face is left clean, and the dirt, separated from it, is mixed with the water in the basin. Now, it *may* be that the reformers washed the face of the Catholic church,

leaving that face cleaner than it was before, by separating from it the dirt, and depositing it safely in the basin of the reformation! This process would be precisely that indicated, under a different figure, by the witty Dean Swift, in his well known ejaculation, "I do wish that, when the pope weeds his garden, he would not throw the weeds over the wall in our way!"—*Cath. Advocate.*

Diocess of Dubuque.—A new academy for the education of boys has been opened at Dubuque, conducted by the Brothers of St. Joseph, from Indiana, under the direction of the Very Rev. J. Cretin. The Sisters of Charity of the Blessed Virgin have lately opened an academy for young ladies in the flourishing town of Davenport, on the Mississippi.—*Cath. Cab.*

Diocess of Milwaukie.—The Catholic congregations already organized in Wisconsin territory number twenty-five thousand and ninety souls, including fourteen thousand five hundred and thirty-eight Irish, English, Scotch, and Americans; five thousand six hundred and twenty-eight natives of Wisconsin, of French descent; two thousand seven hundred and seventy-six Germans, and two thousand one hundred and forty-eight Indians. The Catholics have already built two stone, one brick, nineteen frame, and four log churches in this territory, and they are now erecting seven more places of worship. Their new church of St. Mark, at Southport, is considered one of the best and most tastefully constructed buildings in Wisconsin. It is built of brick, in the pure Gothic style of architecture, measuring eighty by fifty feet, and is designed to be ornamented with a Gothic steeple and spire of one hundred and eighty feet in height. It is understood that the bishop of Milwaukie intends to commence the erection of a splendid cathedral next summer, the estimated cost of which is nearly forty thousand dollars. The Catholics of Madison intend building a church next spring.

The first Catholic church in the territory was built by the French Jesuits, at *Rapids des Peres*, near Green Bay, more than one hundred and sixty years ago, and subsequent to that period the Catholics of Wisconsin and Mackinac were at one time twenty-seven years without seeing a priest of their religion.—*Bost. Report.*

Temperance and taxes.—A striking exemplification of the relations which temperance bears to the pauperism of the country is shown in the experience of the state of Massachusetts during the last year. According to an estimate of Mr. Williams, the temperance agent, the pauper tax of Massachusetts amounted a few years ago to two hundred thousand dollars, eight-tenths of which was ascertained to be the result of ardent spirits. Two years ago this tax was reduced to one hundred and thirty-six thousand dollars; and the last year it amounted to only forty-one thousand dollars. This great reduction is to be accounted for by the cheering fact that within these few years there have been thirty thousand drunkards reformed.

Mr. W. also states that in the town of Worcester, within three years, the number of inhabitants of the poor house has been reduced from four hundred and sixty-nine to eleven by the operation of the same cause—a reformation so strikingly and obviously beneficial, that the town voted at its annual meeting to contribute five hundred dollars a year to the treasury of the Washingtonian society. Money could not be better laid out.—*Epis. Rec.*

Diocess of Charleston.—We announced in our last No. that the right reverend bishop of Charleston had dedicated a church at Newbern, N. C. "Newbern's Catholic congregation is the oldest in this state, and dates from the time of the revolution. The first Catholic who settled here was Mrs. Gaston, who was of the respectable Catholic family of Sharpe, in the north of England, and who lost her husband in Newbern during the revolution—he being killed by a shot from the British while the patriots were evacuating the town. After the recovery of the town and the success of the heroes of freedom, she was permitted to remain with her two children, the late Hon. W. Gaston of N. C., and Mrs. Taylor, consort of the eminent chief justice of the supreme court of that state, at the place of her former residence, where she was almost the only member of the Roman Catholic church; yet she had been so well instructed in its tenets and its principles, that she never wavered for a moment; and as soon as the minds of her children were capable of receiving the divine word, she was careful to implant it. When the Rev. Mr. Kearney of Norfolk, Va., visited Newbern in 1819, this pious mother of the Catholic religion in this place had just been called, it is hoped, to a better world. A little chapel erected in the house of this lamented lady was the first church in the state, in which, as early as 1784, the holy mysteries were celebrated by the Rev. P. Cleary, an Irishman by birth, and a canon of the church of Funchal, in Madeira. The congregation of Newbern, at present, is in a flourishing condition.—*Catholic Cabinet.*

Catholic Population of the U. States.—In reference to this subject there appeared, in a recent number of the *Pittsburg Catholic*, among some judicious remarks, others which seem to us rather unsupported by fact. We would observe, in the first place, that although the editor of the Almanac based his calculation in this matter principally on the estimate of Dr. England, he was also assisted in it by the well known proportion of Catholic emigrants who at that time were seeking the American shores; but the calculation was not based in any degree upon the

supposition that the number of Catholics increased "in the same ratio as the rest of the population." This would indeed have been a very false method of computation. With regard to the accuracy of Dr. England's estimate, which carried the Catholic population, in 1838, to one million two hundred thousand, it could scarcely have more than doubled the real number, as the *Pittsburg Catholic* thinks; because in this hypothesis the official statements furnished in the Almanac of this year would, in all probability, far exceed the truth, which, as we shall endeavor to show, is not the case.

Our cotemporary has adduced no positive proof of their inaccuracy in any degree; he merely considers them doubtful, because he is not aware of any means having been adopted for the computation of the number of Catholics. But is it not reasonable to suppose that the prelates who furnished the statements had recourse to some method of ascertaining, at least approximately, the Catholic population of their diocesses? Do not the pastors of the different congregations know, with a tolerable degree of accuracy, the number of persons that frequent their churches and stations? And do not the bishops, in the course of their episcopal visitation, inquire into these matters, and thus obtain sufficient data to form, we do not say a very correct, but, at least, an approximate estimate of the true state of things? In the absence of any positive evidence, therefore, to disprove the accuracy of the "official statements," as published in the Almanac, we have strong reasons to consider them a correct indication of the number of Catholics in the United States; at all events, an indication not materially erroneous. These statements, as far as they extend, show a population of eight hundred and eleven thousand eight hundred, embracing fourteen diocesses; to the remaining seven, with the apostolic vicariate of Oregon, we assigned a Catholic population of two hundred and fifty thousand; and in doing this we paid a due attention to the data furnished in previous numbers of the Almanac, as well as to the diminished extent of those diocesses from which others have been formed. The number which we have given may be too great, but we wished to be rather above than below the mark; and we think that, if there has been any deviation from the truth, it is far from being so important as the Pittsburg Catholic supposes. We cordially unite with him, however, in the suggestion that the pastors of the different congregations may endeavor to ascertain the number of those under their spiritual charge by actual computation.

To our Correspondents and Readers.—We have received a well written and valuable article on the *Canonization of Saints;* another on the *Papal Government*, containing some remarks in reply to a writer in the Democratic Review; a third, which enters critically into the merits of volume I of *Mr. Brownson's Quarterly*, viewed under a religious aspect. These papers, with a variety of others, will be published in our next number, and will present to the readers of the Magazine a rich collection of instructive and interesting matter.

A poetical effusion from Moïna is accepted with many thanks, and we hope that the *Invocation* may be an introductory to a series of dulcit strains from our western muse.

We take pleasure in calling the attention of our readers to the beautiful lines on the Blessed Virgin in this number of the Magazine. They are from the pen of a lady who resides in the west, and is a great grand-daughter of the celebrated Patrick Henry, one of the most distinguished on the list of American patriots and orators. It is easy to perceive that the fire of genius which has thrown an immortal halo round the memory of this illustrious champion of liberty, is far from being extinct among his descendants. Mrs. S. R. T. is a convert to our holy faith, and in devoting her superior endowments to the vindication of its tenets and practices, she displays not less of enlightened zeal than of fervent piety. We shall always be pleased to receive her contributions.

Our readers are aware that Eugene Lynch, Esq., the esteemed author of the translation, page 109, died twelve months ago in a foreign land, whither he had accompanied his brother, who soon followed him to the grave. Had his days been prolonged, our Magazine would have been frequently enriched with the efforts of his pen. The translation, commenced in this number, was kindly transmitted to us by his family, and we publish it with pleasure, both for the sterling value of the article, and for the gratification it may afford the friends of Mr. Lynch to possess this memorial of his zeal and ability in the cause of truth.

OBITUARY.

Died, on the 18th of December, 1844, at the Orphan Asylum, New Orleans, Sister Mary Ann (Kenny), aged twenty-two years. The deceased had been only two years on this mission, whither she had been sent, after her noviciate, from the mother house at Emmitsburg.

ARCHDIOCESS OF BALTIMORE.

DIRECTIONS FOR THE ENSUING LENT IN THIS DIOCESS.

1. All the faithful who have completed their twenty-first year are, unless legitimately dispensed, bound to observe the Fast of Lent.

2. They are only to make one meal a day, excepting Sundays.

3. The meal allowed on fast-days is not to be taken till about noon.

4. At that meal, if on any day permission should be granted for eating Flesh, both Flesh and Fish are not to be used at the same time:

5. A small refreshment, commonly called *collation*, is allowed in the evening; no general rule as to the quantity of food permitted at this time, is or can be made. But the practice of the most regular Christians is, never to let it exceed the fourth part of an ordinary meal.

6. The quality of food allowed at a collation is, in this Diocess, bread, butter, cheese, all kinds of fruit, salads, vegetables, and fish, though not warm, but fish previously prepared and grown cold. Milk and eggs are prohibited.

7. General usage has made it lawful to drink in the morning some warm liquid; as tea, coffeë, or thin chocolate, made with water, to which a few drops of milk may be added, serving rather to color the liquids, than make them substantial food.

8. Necessity and custom have authorized the use of hog's lard, instead of butter, in preparing fish, vegetables, &c. &c. &c.

9. The following persons are exempted from the obligation of fasting: young persons under twenty-one years of age, the sick, pregnant women, or giving suck to infants, those who are obliged to hard labor, all who through weakness can not fast without great prejudice to their health.

10. By dispensation, the use of flesh-meat will be allowed at any time on Sundays, and once a day only on Mondays, Tuesdays and Thursdays, with the exception of the first four days, and all Holy Week, including Palm Sunday.

† SAMUEL, *Archbishop of Baltimore.*

Given at BALTIMORE,
On the Feast of St. John Chrysostom.

DIOCESS OF RICHMOND.

To the reverend clergy of the diocess of Richmond.

Reverend and beloved brethren:

To secure in external rites and discipline that unity which characterizes the faith of the Catholic church, we shall in the regulations of Lent conform our practice to that of the archdiocess of Baltimore. You will, therefore, be guided by the directions of the Most Rev. Archbishop which appear in the present No. of the Magazine. Need I exhort you, while the faithful of every clime are united in doing violence to heaven by fastings and prayer, to add if possible to your zealous efforts for the conversion of sinners, whether of those whose faith is dead without works, or of those who, alas! have been hitherto deaf to the voice of God's spouse upon earth! Yet trust not to human efforts, but rather to the efficacy of fervent prayer, and the protection of that Blessed Mother, through whom Providence seems to have manifested a peculiar desire in these latter times to make us partakers of every choicest gift. To her prayers and protection I commend you and your flocks, and in turn I most earnestly demand of my beloved children their united prayers, that God may enable me fittingly to discharge the sacred duties imposed upon me. May the divine Author of our faith bless and comfort you, and render you rich in all spiritual gifts.

† RICHARD VINCENT, *bishop of Richmond.*

ST. VINCENT'S SEMINARY,
Richmond, Jan. 23, 1845.

LITERARY NOTICES.

The Primacy of the Apostolic See Vindicated. By Francis Patrick Kenrick, bishop of Philadelphia. Philadelphia: M. Fithian. 8vo. pp. 488.

The increasing interest which the present state of religious controversy gives to the question of the papal supremacy, is sufficient of itself to make every Catholic hail with pleasure the publication of Dr. Kenrick's work on the primacy. This consideration also will no doubt cause it to circulate among our Protestant brethren, many of whom admit no other ground of difference with the Catholic church, than the article of faith which requires us to acknowledge a pre-eminence of jurisdiction in the bishop of Rome. But the manner in which Dr. Kenrick has executed his task has invested it with an interest which will always place it among the most valuable works that we possess on this subject; being an extensive repertory of information in regard to all matters connected with the temporal and spiritual power of the pope. Our readers are well aware that some years ago Bishop Kenrick addressed some letters, on the spiritual supremacy, to the Rt. Rev. J. H. Hopkins, Protestant bishop of Vermont. To these no reply was made; but the letters in question being out of print, Dr. Kenrick has been induced to remould his former work, to enlarge it by considerable additions, and to render it in every respect more interesting to the general reader. He says in his preface:

"I have allowed myself free scope, and treated of whatever appeared to me useful for the elucidation of my subject. It would have been more in accordance with my own wishes to confine myself to the vindication of the dogma, and leave the reader to entertain his own views as to those acts of the popes which are least in accordance with the polity and public opinion of our age; but on perusing the works of Barrow, on the supremacy, I perceived that the skill of the adversaries of the apostolic see was displayed in holding up to view the temporal supremacy which was once exercised by the popes, and confounding it with the spiritual attributes of their office; and that every vindication of the dogma

must be unsatisfactory, which left the impression unremoved, that it had been abused for ages, to raise on it a system of usurpation, extortion and cruelty."—*P.* 6.

With these views, the learned prelate has not confined himself to the proof of the spiritual pre-eminence of the pope; he has passed to the consideration of various other topics, which, having been accidentally connected with it by circumstances, have caused it to be much misrepresented by the adversaries of Catholicity. He has therefore placed before his readers valuable data in relation to the patrimony of St. Peter, the civil influence of the pope, the exercise of the deposing power, ecclesiastical censures, the part taken by the pontiffs in the crusades, their connection with the inquisition, their services to literature, to the arts and to civilization, the ceremonies of the papal election and coronation, a succinct biography of the different popes, &c. &c. It will be readily perceived that Dr. Kenrick has adapted his work to the peculiar wants of our country, introducing into it the examination of all questions that are raised amongst us in reference to the holy see, and furnishing in regard to all an amount of information that must prove eminently satisfactory to the Protestant and the Catholic. The former will be enlightened by the perusal of it, on subjects which he is accustomed to contemplate only behind the veil of prejudice and misrepresentation; while the latter will find it to be an armory of strength, and supplied with all the necessary weapons for defending the prerogatives and vindicating the character of the holy see.

We recommend this able work to all; for we verily believe that it is one of those volumes which are of the utmost practical utility, and which ought to be found in every Catholic family. It is, moreover, handsomely printed.

St. Ignatius and his first companions. By the Rev. Charles Constantine Pise, D.D., author of History of the Church, Father Rowland, &c. New York: Edward Dunigan. 12mo. pp. 361.

Mr. Dunigan has given us another beautiful volume under the title just mentioned, and he seems determined that no outward attraction shall be wanting in his publications to render them worthy of an extensive patronage; for it may be truly said, and not invidiously, that the works which he has issued are equal to any other Catholic publications in point of mechanical beauty; and this is no trivial consideration with the reading community. Fine paper and good type have no little influence in arresting and captivating the attention. As to the intrinsic merits of the work, we are of opinion that Dr. Pise, in this production, has rendered a service to the cause of truth and of Catholic piety. His principal object, as we learn from the preface, was to exhibit so much of the lives and actions of the first members of the Society of Jesus as would suffice to place their character and that of their institute in its true light, and to refute by evidence the calumnious imputations that have been heaped upon those distinguished men. To the sincere inquirer after historical truth, Mr. Pise's work offers what is necessary for the accomplishment of this purpose. He has drawn his facts principally from Orlandinus, whose history of the company of Jesus, in two folio volumes, is equally distinguished by the accuracy of its statements and the elegance of its latinity. Mr. Pise's work is also written in his usual felicitous style, and upon the whole he may be said to have produced a volume which is sufficient to vindicate the character of the early Jesuits, and to afford much edifying matter to the Christian reader. We must confess, however, that we should have preferred to see the work in rather a more extended form. Considering the importance of the subject and the superabundance of materials at hand, the volume we think should have been made more comprehensive. Much ignorance prevails in relation to the society of Jesus, and perhaps there never was a more active warfare carried on against its members by the advocates of error and infidelity than at the present day. It would have been better, therefore, if the author had entered more fully into the subject, presented it in greater detail, and thus more plainly displayed to view the spirit of that noble institute, which has rendered such stupendous services to religion, to science, to letters, and to civilization. By allowing himself a greater scope, the author would also have avoided that want of connection which is observable in his sketch of the early society. The facts in the life of St. Ignatius are too scattered; there appears to be something wanting, a filling up, in order to conduct the reader from one stage to another of the glorious career of Loyola. We looked in vain for a graphic account of the solemn dedication at Montmartre which itself speaks volumes in favor of Ignatius and his companions. This defect is evidently the result of too studied an aim at reducing the materials of history to a limited compass. A little wider field for the author would have placed before his readers an additional number of facts, which would have contributed in no small degree to the value of the work, both as a vindication of the Jesuits and a source of edification for the Catholic.

The Lenten Monitor; or Moral Reflections and devout aspirations on the Gospels, for each day, from Ash-Wednesday to Easter-Sunday. By the Rev. P. Baker. With the approbation of the Archbishop of Baltimore. Baltimore: F. Lucas, jr. 24mo. pp. 313.

The season of Lent is now approaching, when the faithful are called upon by the church to be more assiduous than usual in the exercises of pe-

nance, recollection, self-examination, and the meditation of the sufferings of Christ; and there is certainly no book that will be found more useful in the hands of a Christian, for promoting these sentiments of piety, than the *Lenten Monitor*, which presents the Gospel of each day in Lent, accompanied with excellent reflections and aspirations, such as are best calculated to awaken and cherish in the soul a spirit of devotion. We consider the republication of this work at the present time, and in so convenient a form, as most auspicious.

Devotions of the way of the cross. Baltimore: F. Lucas, jr. 32mo. pp. 71.

This is an extremely neat and convenient little volume, containing the prayers and devotions which are used in performing the stations of the passions. We have no doubt that it will be extensively circulated among those who practise this devotion.

The Poor Man's Catechism; or the Christian doctrine explained, with short admonitions. By John Mannock, O. S. D. Baltimore: Metropolitan Press. 12mo. pp. 276.

This is the third edition from the Metropolitan Press of a work whose merits we noticed not long since, and which is universally known among the Catholic community as an excellent instructer and monitor in the faith and morality of the Gospel.

The Catholic Christian instructed in the sacraments, sacrifice, ceremonies, and observances of the church, by way of question and answer. By the Rt. Rev. Dr. Challoner. Baltimore: Metropolitan Press. 12mo. pp. 247.

We are glad to perceive that this standard work has already passed through a second edition at the Metropolitan press.

Think well on't; or reflections on the great truths of the Christian religion. By the Rt. Rev. Dr. Challoner. Baltimore: Metropolitan Press. 32mo.

The wide circulation of this excellent collection of meditations shows how much it is valued by the members of the Catholic church. The present is the second edition from the Metropolitan Press.

Dunigan's Illustrated edition of the Holy Bible. New York.

Parts XIII and XIV of this elegant publication have been received. The latter contains a beautiful engraving of Christ receiving the little children that were presented to him.

Communion under one kind. Tract No. VIII. Baltimore: Metropolitan Press. pp. 12.

In this number of the tracts the reader will find the vindication of the practice of lay communion under one kind. Besides the arguments drawn from Scripture and the doctrinal views of the church on the subject of the eucharist, the following facts are well worthy of consideration.

"1. *Communion of children.* The historians Evagrius (lib. iv, c. 36) and Nicephorus (lib. xvii, c. 25) relate that, after the communion of the faithful, it was customary in many places to give to young children what remained of the consecrated bread, without any mention being made of the other kind. On the contrary, if the children were very young, communion was administered to them under the species of wine, by making them swallow some drops of the consecrated chalice, as St. Cyprian testifies in his *tract. de lapsis.*

"2. *Communion of the sick.* It was commonly administered to them in one kind, as may be gathered from a variety of occurrences. Eusebius (Eccl. Hist. lib. vi, c. 36) relates, from a letter of St. Dionysius, bishop of Alexandria, that an old man, called Serapion, sent for the holy viaticum, and that the priest, being sick himself and unable to go, entrusted *a small particle of the eucharist* to a youth, recommending him to moisten it, and thus put it into the mouth of the dying man; this was no sooner done than Serapion expired. We read likewise in the life of St. Ambrose, written by his deacon Paulinus, that this holy archbishop, being near his death, received *the body of our Lord* from the hands of St. Honoratus, bishop of Vercelli: after which he immediately died. The last moments of St. Basil are thus described by the ancient author of his life: 'Our great Father Basil received *the consecrated bread;* then he dismissed his clergymen, and, lying in his bed, gave up his soul to our Lord.' In fine, Amalarius, in his book *De officiis eccles.* (lib. iii, c. 35), and the Micrologue *De rebus eccles.* (c. 17), testifies that it was an ancient custom to divide, during mass, the consecrated host into three parts, the one to be put in the chalice, the second to be taken by the priest before taking the precious blood, and *the third* to be reserved for the sick.

"3. *Private communion.* We learn from several among the most learned and ancient fathers,* that the holy eucharist was given to the faithful, especially in times of persecution, to be carried by them to their homes, in order that they might there receive communion. But it is certain that this private communion allowed to them by the church, was made under one kind only: for they received, indeed, according to the discipline of those remote ages, the body of Christ in their hands; but they never received the consecrated chalice in this manner, as St. Cyril of Jerusalem testifies (Catech. Mystag. 5), nor had they any sacred vessels at home to contain the precious blood of our Lord, as clearly appears from the second apology of St. Athanasius against the Arians."

For other facts equally interesting, we refer the reader to the tract itself.

* Tertull. *lib.* ii. *ad uxorum.*—Clemens Alex. *lib.* i. *Strom.* S. Cyprian, *Serm. de lapsis.*—S. Basil, *Epist. ad Cæsariam Patritiam.*—S. Ambrose, *Orat. de obitu fratris sui Satyri.*—S. Jerom, *in apol. pro libris contra Jovinianum, etc.*

ST. JOHN'S SEMINARY
3 8151 001 25064 3

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON